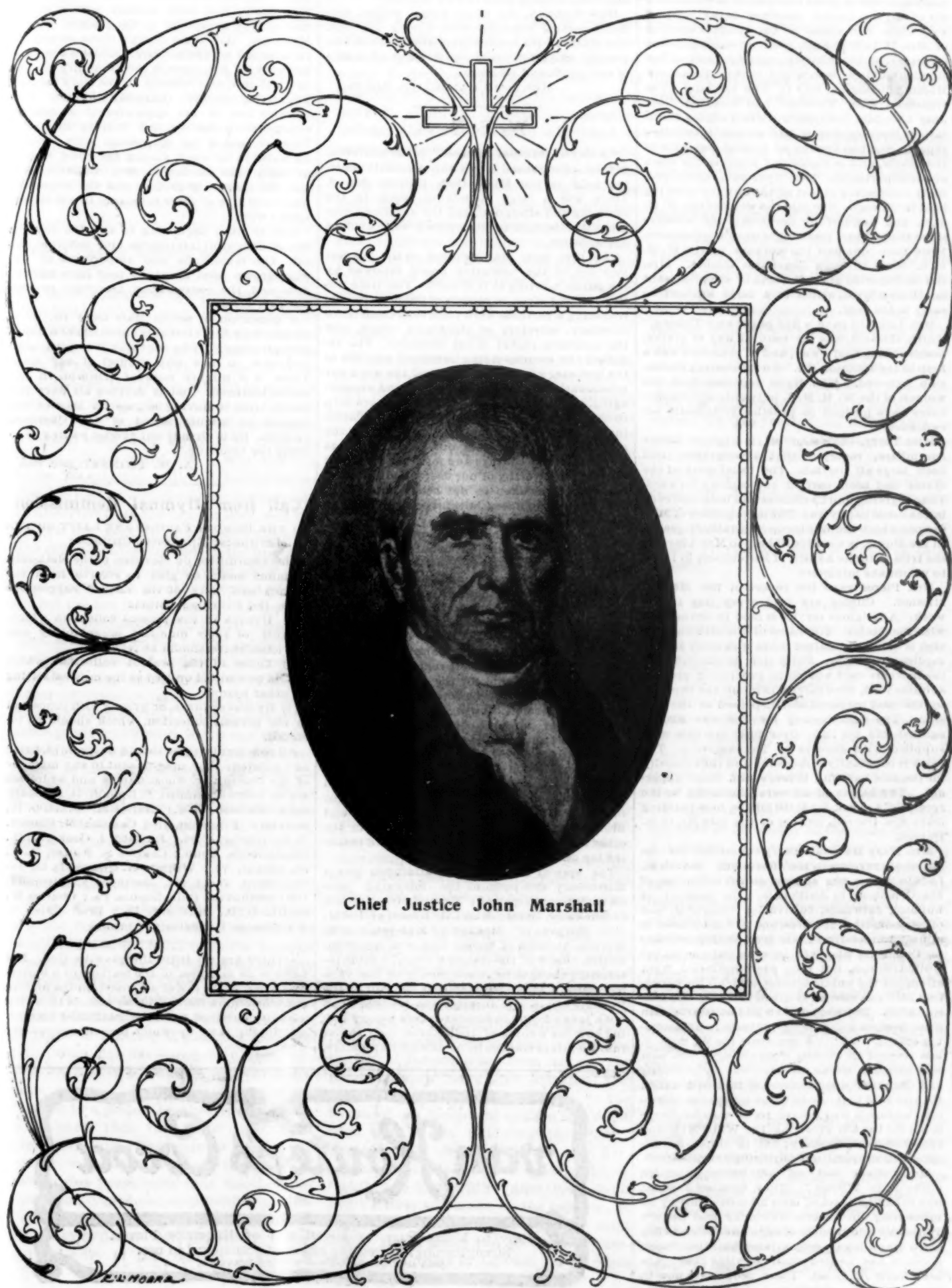


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# Zion's Herald

WEDNESDAY, JANUARY 30, 1901



Chief Justice John Marshall

## W. H. M. S.

The first quarterly meeting of the new century, held in Harvard St. Church, Cambridge, Jan. 2, was a large and enthusiastic gathering. The devotional exercises were conducted by Mrs. Sharp, of Somerville. The business of the convention opened with the report of the Conference corresponding secretary, Mrs. Floyd, who gave a *resume* of the work done throughout the Conference since the annual meeting. A new auxiliary had been formed at East Boston, and there was a good prospect of a union society of all the Lowell churches being effected very soon. She spoke of the efficient services of Mrs. D. L. Williams, general corresponding secretary, at the district meetings, and of her eloquent address before the Boston Preachers' Meeting during her stay in New England. The treasurer, Miss Webster, had received from July 1 to Jan. 1, \$1,523.08. Mrs. Perkins, secretary of Mothers' Jewels, had a most interesting report. She had spoken at several meetings of the Jewels, and is vigorously pushing the work of her department. Mrs. Hyde gave an exceedingly interesting report of the annual meeting held in Chicago. She said the work of the W. H. M. S. had wonderfully developed the workers since she last met them eight or nine years ago. More than one-half the workers in the W. H. M. S. come through Deaconess Homes. Mrs. Barber reported \$1,911.01 worth of supplies sent South and West, which is a large amount so early in the year.

Mrs. Leonard gave a fine paper on "Tithing," which, she said, was the natural way of giving, besides being God's way, and if practiced was a help to the spiritual life. An interesting discussion followed. Mrs. Hyde reported that the women of the W. H. M. S. in twenty-six Conferences have pledged to practice systematic benevolence.

Miss Perry, chairman of Immigrant Home committee, reported that immigration had been large all the fall. The usual work of the Home had been carried successfully forward. Thanksgiving and Christmas had been observed in the usual happy way. The large picture of Mrs. Cooper, which the Winthrop St. auxiliary placed in the Home, is a source of help to Mrs. Clark as she tries to incite a spirit of helpfulness in those to whom she ministers.

Mrs. Pierce gave the report of the Medical Mission. Clinics are held every day in the week. A religious service is held in connection with the clinics. The value of the Medical Mission is being recognized more and more by the medical fraternity. Forty sick children, where the mothers were unable to procure or prepare suitable food, were carried through the summer by the food prepared and dispensed at the Mission. The desk money for 1900 was \$500 as against \$275 for 1899. Over forty families were supplied with dinners at Thanksgiving. The work is constantly increasing, and the necessity for the new building is more and more apparent. The hearts of all were gladdened by the receipt of a check for \$1,000 for the new building from Mrs. Durrell, mother of the late Mr. O. H. Durrell.

Mrs. Mary Hartwell Perry conducted the devotional exercises in the afternoon. Rev. F. M. Larkin gave a fine address on the condition of the Orientals in California. On account of building railroads, cultivating vineyards, and other industries, the presence of the Chinese is almost a necessity. There are 2,500 Chinese boys in California who will become citizens of the United States, but they are prohibited from attending the public schools, and all the education they can receive is given them by the missionaries. There are fifteen joss-houses in San Francisco, and gambling prevails to an alarming extent. Within a few years the W. H. M. S. has rescued 425 women from slavery. The best way to reach China, he said, was by reaching and Christianizing the Chinese in this country. He also said that one-half the charges in Southern California would have to be closed up were it not for the aid given by the W. H. M. S. and the Missionary Society; but in time they become self-supporting, flourishing churches.

Mrs. Collyer had an admirable paper on "Mountain Whites." They number 2,600,000, and inhabit a tract of land 200 miles wide by 500 miles long in eastern Kentucky and eastern Tennessee and corners of adjacent States. They are a brave, loyal people, and any time their country has needed their services they have been freely rendered. These people are now in great need of schools and churches, and are

willing to make any sacrifice possible in order to obtain them.

Mrs. Pomeroy followed with a fine address on "Our Work in New Mexico." She traced the history of New Mexico and the growth of missionary effort. In 1850 the first real work in schools was begun by Bishop Laney. The work of the W. H. M. S. opened in Albuquerque in 1887, at Las Vegas in 1890, and at Dulce in 1895. About one hundred girls are now gathered in these Homes. She said, "Twelve denominations are working in Mexico, while scarcely anything is being done in New Mexico."

Miss Milliken, the sweet gospel singer, rendered several beautiful solos during the day. The ladies of the church were abundant in hospitality, and all felt that the day had been one of rare profit and pleasure.

MRS. JOHN GALBRAITH, Rec. Sec.

## W. F. M. S.

"A day of unusual interest," is the universal verdict pronounced upon the quarterly meeting held in the Hyde Park Church, Jan. 9. There was a large attendance, both in the morning and afternoon, and the excellent program was listened to throughout with evident appreciation.

The first hour was devoted to the regular meeting of the executive board, followed by the public meeting at 11 o'clock. The time until noon was given to reports of home secretaries, including a personal word from each Conference secretary, secretary of children's work, and the quarterly report of the treasurer. The report of the corresponding secretary was one of the best ever given. A glimpse at the work our missionaries are doing was helpful and encouraging, but the cry comes from all for more help to meet the ever-increasing demands. Thrilling tales of those memorable days during the siege in Peking come from our missionaries at work there. The courage and fortitude displayed by them are worthy of our deepest admiration, and should awaken in our hearts a new love and interest in these faithful souls who are so heroically doing our bidding.

A real social and helpful noon hour followed the morning session. A bountiful luncheon was served by the Hyde Park auxiliary, and everything that comfort and hospitality could suggest was done for those present.

The program for the afternoon was opened with devotional exercises, after which the missionaries present were invited to take seats on the platform. Miss Louise Manning Hodgkins spoke on the "Forward Movement," of which so much has been said for the past two years; and certainly no one who was present will have any excuse for not knowing what these words mean. After telling about the movement in various institutions, she spoke especially of it with regard to our Woman's Foreign Missionary Society, and of the \$250,000 pledged by them for the new century. In closing, she urged upon us the importance of personal endeavor in this matter, that we of the New England Branch might not fall behind our sisters in the other Branches in doing our part toward realizing the desired end.

The special feature of the afternoon was a missionary symposium, the following missionaries participating: Mr. and Mrs. Mansell, of Lucknow, India; Miss Lily Green, of India; Mrs. Morgan, of Singapore, Malaysia; Miss Minnie Abrams, of India; and Mrs. Dr. Wm. Butler. Each of the speakers brought some interesting thought in connection with the various fields. Miss Green told of her call to the work when a girl through the reading of a book taken from the Sunday-school library telling how the women of India threw their babies into the River Ganges to be eaten by alligators,

and that the desire was born in her then to "go tell those women better." She emphasized the importance of our literature among children. Mrs. Morgan brought cheering news of Miss Hemingway's work. Mr. Mansell said we were to notice that things are in a state of transition in India, and that if any reform comes we may be sure that it has been brought about through the influence of Christianity. The education of women is one of the principal features in the work of India. Gradually the wealthy inhabitants are beginning to feel that they must do something in this direction for themselves, and have already built a college that stands as a rival to our Harriet Warren Memorial. All these things mean finally the redemption of India. Mrs. Mansell spoke of her work for five years in the Woman's College in Lucknow, and referred to the work of Mrs. Tucker, a devoted Eurasian woman. Miss Abrams told of her appointment as country evangelist in the Umrati country by Bishop Thoburn, and of her connection with Pundita Ramabai in her work among the child widows of India. The burden of Mrs. Butler's heart was the subject of giving, and she urged the women to give of their substance to aid in the Lord's work.

And so from beginning to end the day was one of delightful intercourse and spiritual uplift. The magnitude and importance of our work grows. God grant we may have the wisdom and the consecration necessary to bear our part loyally!

A quotation of recent date from Dr. J. T. Gracey may fitly close this chronicle of a day of rare privilege: "I do not think it is quite good just now to take any counsel of our fears. There is a mighty note of triumph in this world, brethren. God is moving all over this world. God is moving leagues on leagues and leagues on leagues ahead of the Christian Church. He is already out yonder calling us to bring the colors up."

A. W. PHINNEY, Rec. Sec.

## Call from Hymnal Commission

TO THE BISHOPS, PASTORS AND LAITY OF THE METHODIST EPISCOPAL CHURCH:

The Committee on Revision of the Methodist Hymnal would be glad to receive from the pastors and laity of the church suggestions upon the following points:

- (1) Hymns in the present collection which, because of their manifest acceptability and serviceableness, should be retained.
- (2) Tunes in the present collection which should be omitted or used as the musical setting for other hymns.
- (3) Hymns or tunes, or hymns with tunes, not in the present collection, which should be included.

All communications should be prompt, brief, and pointed; they may be sent to any member of the committee, whose names and addresses are as follows: Samuel F. Upham, D. D., chairman, Madison, N. J.; Charles M. Stuart, D. D., secretary, Evanston, Ill.; Camden M. Cobern, D. D., Denver, Colo.; Richard J. Cooke, D. D., Chattanooga, Tenn.; Charles S. Nutter, D. D., St. Albans, Vt.; William A. Quayle, D. D., Indianapolis, Ind.; Mr. Matthew V. Simpson, 1420 Chestnut St., Philadelphia, Pa.; Charles W. Smith, D. D., Pittsburg, Pa.; Prof. Caleb T. Winchester, Middletown, Conn.

—There are no little things with God. His hand is as manifest in the feathers of a butterfly's wing, in the eye of an insect, in the folding of a blossom, in the curious aqueducts by which a leaf is nourished, as in the creation of a world, and in the laws by which planets move.—Sir Powell Buxton.

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# Zion's Herald

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## Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### Senate's Plan for Reducing Revenue

The bill providing for the reduction of the taxes imposed at the beginning of the Spanish-American war, as amended by the Senate, was reported in that body last Thursday. It is not altogether a surprise that it reduces the tax on beer to \$1.50, even though the House refused to make it less than \$1.60. It is now \$1.85 for each barrel. The brewers have been persistent in their work and insistent in their demands. They ought not to win, but it is to be feared they will. It hardly seems possible that an additional ten cents should be deducted from the tax on beer, and the tax on tea kept up to ten cents a pound. The returns of the amount of tea imported during the last calendar year show that the average price was 12.33 cents a pound, so that the tax is 81 per cent. If the people knew this, and realized what it means, there would be such a protest poured into Congress as would induce that body to quickly change an iniquitous revenue that forces millions of people to pay 35 cents for a pound of tea that could be sold at the same profit for 25 cents if the tax were removed. As to the petition of those engaged in the tea trade, praying that the tax be retained, it ought not to weigh a feather in comparison with the enormous burden imposed by a tax of 81 per cent. on one of the commonest necessities of life.

### Maryland and the Negro Vote

There does not seem to be any good reason for doubting that the Democrats of Maryland would like to have the Legislature convened in extra session at an early date to disfranchise 35,000 illiterate voters, of whom 30,000 are Negroes, in order to insure the election of ex-Senator Gorman in place of Senator Wellington; but the proposition has developed very strong opposition, and the business men of Baltimore have joined with the Reform League in a protest to the Governor. It is claimed that the State constitution gives the right of suffrage to every male citizen who has reached the age of twenty-one years, and that the Legislature is not competent to prescribe qualifications until the constitution shall give it authority to do so. Mr. Charles J. Bonaparte, leader of the Reform League, is

quoted as saying that there is not the slightest reason for an extra session, and the League is pledged to resist any attempt to deprive any lawful voter of his constitutional right to cast his ballot and have it counted. Present appearances indicate that the Governor will yield to party demands, and convene the Legislature. To keep within constitutional limits it is proposed to remove the emblems from the ballots (by which the illiterates now distinguish the party candidates), and to arrange the names in such a way that only those who can read will be able to recognize the candidates for whom they wish to vote.

### Louisiana Purchase Exposition

While Buffalo is hurrying her preparations for the Pan-American Exhibition of 1901, St. Louis has lost no time in placing on a solid financial footing the Louisiana Purchase Exposition in 1903. Private subscriptions to the amount of ten million dollars have been secured, and the Government has appropriated five millions to the enterprise. With a fund of fifteen million dollars, the exposition managers ought to be able to present an exhibit of the agricultural, manufacturing and other interests of the United States in such a way as to render this one of the most successful of all great Fairs of modern times. Congress seems to have been impressed with the importance of a fitting celebration of the centennial of the Louisiana Purchase, for it made the largest appropriation that has ever been given to an enterprise of this kind.

### British Transpacific Cable

While Congress hesitates and seems unwilling to enter upon the work of establishing communication with Hawaii, Guam and the Philippines, the British have compassed the difficulty. According to a recent despatch, a contract has been signed for a cable extending from Vancouver to Fanning Islands (3,561 miles), Fanning to Fiji Islands (2,093 miles), Fiji to Norfolk (961), Norfolk to New Zealand (537), and also from Norfolk to Queensland (834) — 7,986 miles in all. The total cost, including installation and surveying, will be \$9,828,133. Extensive soundings have been made, and a satisfactory route along the bed of the ocean has been laid out, the greatest depth being 3,200 fathoms. The expenses will be borne, according to the terms of the agreement entered into some time ago, in the following proportion: Great Britain and Canada will pay five-ninths of the total cost, New Zealand one-eighth, and New South Wales, Queensland and Victoria will make up the balance. It is proposed to charge 49 cents a word across the Pacific, and to forward messages from there to London for 24 cents

additional, or a through rate from New South Wales to London for 73 cents a word. A cable of the dimensions fixed upon is estimated to be capable of transmitting about two million words a year, and it is anticipated that with so low a tariff returns for the first year will amount to \$534,376, and that by the fourth year the cable will more than pay its way.

### Increasing Expense of Pensions.

Twenty years ago the number of pensioners on the rolls was 250,802. The present number is 993,529. Thirteen years after the Civil War ended (that is, in 1878) we were paying for pensions less than thirty million dollars; the annual pension appropriation bill now before Congress calls for an expenditure of \$145,245,230. Should that amount be appropriated, it would exceed the aggregate payments for pensions during the five years from 1879 to 1883 inclusive. Last year (thirty-five years after the end of the Civil War) 40,645 new claims were allowed. Were this money equitably distributed among those who fought for the preservation of the Union, there is no manner of doubt that it would amply provide for all the wants of those in need.

### Great Britain's Change of Rulers

Queen Victoria died at Osborne Castle, Isle of Wight, at 6.45 p. m., Jan. 22. Both the length of her reign and the years of her life exceeded those of any former occupant of the throne. The intelligence of her death was at once communicated by her successor to the Lord Mayor of London, who made proclamation according to the prescribed forms. Dispatches were also sent to foreign countries, and the most of the Christian world were apprised of her death on the same day that it occurred. On the following day Albert Edward, Prince of Wales, went to London and took the oath of office under the cognomen and title of Edward VII., King of the United Kingdom of Great Britain and Ireland, and Emperor of India. A special session of Parliament was called to swear allegiance, and on Thursday the King was formally proclaimed. The date of his coronation has not yet been announced, but it is likely to be delayed for some months. The funeral of the late Queen will occur on Saturday of the present week. In the meantime Edward VII. will undertake only such duties as cannot be delayed. Under the laws as they existed up to 1867 the accession of a new sovereign would have necessitated the dissolution of Parliament, but, in line with changes instituted to make the British Government thoroughly constitutional, such action is no longer obligatory. Various Orders in Council have been issued to conform to a change of rulers,

and it is noted that the Prayer Book not only substitutes "King" for "Queen," but inserts, "Our Gracious Queen, Alexandra," "George, Duke of Cornwall and York, and the Duchess of Cornwall and York." This indicates that the title, "Prince of Wales," has lapsed for the present. It is certain that the advent of Edward VII. will bring about ceremonial and social changes that will be in marked contrast with the retirement in which the late Queen spent so large a portion of her life. What political changes will be wrought cannot be predicted for some time to come. As to any change in the national policy, that is not brought about by the accession of a new sovereign. Unlike the President of the United States, the crown is not a formulator of policies. The people rule through Parliament, and the sovereign represents continuity and formality, dutifully attaching his signature to such bills as Parliament may enact, and playing the leading rôle in all the state ceremonies that custom has established.

#### Two More American Islands

It was announced in these columns last August, that Spain had laid claim to two of the islands of the Philippine group because of an error in the geographical boundary fixed by the Treaty of Peace, and that she demanded \$100,000 in payment for them. A new treaty having been negotiated and referred to the Senate, it was confirmed in executive session last week, and the islands of Sibutu and Cagayan became possessions of the United States. The vote is reported to have been very close, and many members of the Senate are said to have put themselves on record as opposed to any further acquisition of Oriental territory. It was claimed that it was a matter of political necessity for the United States to acquire these islands in order to prevent their passing into the hands of Germany; but to this it was replied that the land is worthless, there are no harbors, and the inhabitants are polygamists and slaveholders. It is not probable that the change of sovereignty will institute many changes, or that the United States will attempt to do anything more than to preserve peace and cultivate the good-will of the natives.

#### Cuba's Constitution

The final draft of the constitution is now under consideration by the Cuban Constitutional Convention. This shows that the members have done good work, notwithstanding the time that was wasted at the beginning. There are several features which do not commend themselves to conservative thinkers, and various amendments are likely to be made; but as a whole it must be regarded as a production very creditable to the Cuban people. There is nothing sensational in it, and nothing revolutionary in its provisions. It will be criticised on the ground that it embodies many things which were better left to legislative enactment, but that is an error on the safe side, and can easily be corrected at some future time. Two points are specially important. The constitution is one of independent sovereignty, without any abridgment as to international rights, and without any acknowledgment of supervision on the part of the United

States. At the same time it is understood and agreed that the constitution, as finally settled, must be submitted to the United States for approval, and that it is void without such approval. This restriction is in harmony with the unmistakable terms of our intervention in Cuba, and shows the unique position in which both the contracting parties are placed. It is due to ourselves, to Cuba, and to the world at large, that careful scrutiny be made of the instrument by which Cuba undertakes to govern herself. After agreeing upon a constitution the convention will proceed to determine the future relations of Cuba to the United States.

#### Pandemonium at the Pan-American

Two propositions from the Pan-American Exposition were taken to two different legislative halls last week. One went to Albany, and asked authority for the liquor saloons to remain open every hour of every day and night, seven days in the week, except from midnight on Saturday until one o'clock in the afternoon on Sunday—155 hours every week! For the legal right to debauch the community and desecrate the Sabbath the liquor-dealers offer the paltry sum of \$25 each. The other proposition went to Washington, and asks Congress to vote \$750,000 to the Exposition, in addition to what it has already given. Rather than have the saloons wide open day and night, it would be far better for Congress to appropriate the \$750,000 to the liquor-dealers outright, on condition that they confine their business to the hours and the number of places now given them. In behalf of the management it is stated that they are keeping their hands off, and take no part in seeking additional legislation in behalf of the saloons; it is also said they have made no move in favor of Sunday opening. This may be distinctly to their credit, but the public expects managers to manage, and looks to the men who have authority to protect all the interests entrusted to them.

#### Civil Government for the Philippines

The Taft Commission, having reported in favor of Congressional action in order to take advantage of improved conditions in the Philippines, and the Secretary of War having emphatically endorsed the report, the President transmitted the documents to the Senate last Saturday with a brief message earnestly recommending legislation under which the government of the islands may have authority to assist in peaceful industrial development. The message came as a surprise to the Senate, for none of its members had previously received any intimation that such action was contemplated. It is understood that the President is averse to an extra session of Congress, but it is claimed that it will be impossible to carry out the recommendation of the message in the five remaining weeks of the present session. A bill, known as the Spooner bill, is now pending which vests all power for the government of the islands in the hands of the President, but appearances indicate that its passage is likely to be seriously contested on the ground that it delegates to the Executive duties which belong exclusively to the legislative branch of the Government. At the same time it must be

confessed that the Taft Commission is greatly hampered by the military rule which is now the only recognized authority in the Philippines, and if the peace of the islands can be hastened by additional legislation, it ought to be enacted even at the expense and inconvenience of an extra session.

#### Germany's Polish Population

In 1890 the number of Polish-speaking people in Westphalia was only 27,000; but, in spite of repressive measures against the Poles themselves and governmental interference in aid of the German part of the population, there were 150,000 in 1898. Scattered through the empire are about 3,000,000 Poles, who have developed a tenacious energy, an undaunted spirit of progress, and (what is even more surprising) a thrift that is in striking contrast with their habits in Poland. An attempt was made to colonize the Polish centres with German peasants, and between 1897 and 1899 the Government appropriated money to buy Polish estates to be divided among them. When the reckoning day came it was discovered that, while the Germans had acquired 1,641 small holdings from the Poles, the latter had come into possession of no less than 2,965 small holdings which the Germans had formerly owned. The Polish press has assumed an aggressive tone, and the Poles themselves are closely united. Their national spirit has been stimulated by every new effort at repression, and such Germans as have settled among them show many more signs of being assimilated with them than of Germanizing the Poles. The French in the west, and the Danes on the northwest, may eventually consent to have their languages and customs stamped out by restrictive measures, but even the Emperor ought to be able to see that the Poles will yield much quicker under milder laws than under the galling regulations which he has instituted.

#### Events Worth Noting

The Tennessee Legislature has passed a bill prohibiting the importation into the State of cigarettes or cigarette papers.

The oath of allegiance was administered to about 1,000 natives in the northern part of Luzon last week, and more than 50,000 have taken the oath in the Province of Iloilo, Panay.

The Senate has passed a resolution asking the President for all the available information as to the extent, character and value of lands in the Philippines held for ecclesiastical purposes, and whether any official of the Government has entered into any obligation as to the titles of such lands.

The German Babylonian Expedition has recently unearthed a street procession of Bel Merodach, and the great Merodach temple of Esagita, containing many interesting antiquities.

The banns for the marriage of Queen Wilhelmina and Henry, Duke of Mecklenburg-Schwerin, were read in the churches for the first time last Sunday, and the marriage will take place on Thursday of next week.

The Royal Commission appointed to investigate the South African hospital question has issued a report to the effect that on the whole there was no general neglect, and that all the witnesses of any experience in other wars declared that the sick and wounded were never before so well cared for.



### THE TYRANNY OF TRIFLES

THE phrase is Emerson's, but the experience is that of everybody. Trifles are continually usurping sovereignty over us. Their importunateness is inversely proportional to their insignificance — the less trifle the more tyranny.

This is so largely because it has to be so. Life is mostly made up of odds and ends. There is more of the little than there is of the big. The ocean is but little drops of water, the sea-beach little grains of sand — so much of life's philosophy the nursery song teaches us. We must work largely with broken bits of opportunity, gathering here and there the fragments that make up the overflowing basketfuls of success.

The problem is how to use trifles so as not to be abused by them. When out of the mass of surrounding trivialities a single particular trifle arrogantly projects itself, monopolizing attention, distracting the mind, and interfering with the calm flow of thought and energy a good deal as a pebble roughens the surface of a brook into a ripple of gurgling protest, the despotism of the insignificant, the tyranny of the next to nothing, is exhibited in an imperious and intractable form. It is the absolutism of a detail. Other trifles of a temporarily vexatious sort are like slivers in the hand, not perhaps seriously impairing the general health, yet making their presence felt with the turn of the hand to every task, and thus causing a constant irritation unfavorable to the performance of the highest kind of work.

A trifle is a test. The successful man is the man who stands in the right attitude to trifles — who becomes not their slave, but makes them his servant. Trivialities have their place, but they must keep in their place. Great indeed is he who can use a little thing well, utilizing it as one would a small lens which brings seemingly huge objects near. Great and small are after all but relative terms. Who are we that we should measure suns with our vernier scale, or despise atoms because the least of the standards is too big for them? Our duty is to deal with the things that are, in hope of the things that are to be. Everything works into the plan of the man who can, and who therefore, Carlyle says, is king. A trifle shall not be my tyrant, but my tool. It is as Angelo, prince of the sculptors, said: "Trifles make perfection, and perfection is no trifle."

### THE EXPERT SPIRITUAL TEST

NO fair and thorough test of the inner life is possible unless one has acquired a trained faculty of self-examination. And this faculty, like all others, is cultivated and perfected only by practice. A man cannot properly judge what he is, or ought to be, if he attends but infrequently and irregularly to the duty of self-examination — once a year, for instance, as is the conventional custom of those who annually "turn over a new leaf," only to repeat the same pitiful sins and mistakes on the virgin page. Annual self-examinations and self-tests are little better than farcical; even monthly or weekly tests are of small value. In fact, the only personal test that really amounts to any-

thing is the continuous test, the test of every day.

We find a striking enforcement of this truth in some industrial employments. When your express train, for instance, stops for a few minutes' rest in some big city station, a man comes along with a hammer and taps the wheels of your coach. What for? He is testing them. The sound given forth by the wheel conveys to his trained ear in an instant the condition of the steel — whether or not it is fit to continue its journey. Your ear could not detect anything wrong if the hammer-tap announced a crack or a flaw. But this man knows, for he is testing car-wheels every day. Suppose he did it only once a month or once a week; would you be willing to trust your life to the accuracy of his ear?

If you should visit the great Reserve Depot at Woolwich, England, where military supplies are examined and stored, you would see a number of men sitting at a long table and doing nothing else all day but tap the canisters with a couple of sticks, like drumsticks. They are testing canned meats for the army. The trained ear of the expert examiner can tell in a moment, by the sound of his drumsticks on the canister, whether the meat is fresh or putrid. Truly, a wonderful faculty, to one who has not acquired it by unremitting practice.

So, too, in the great tea importing houses there are men who simply sit and taste tea from morning till night — a most unwholesome practice, to be sure, yet productive of a marvelous nicety of discrimination, by which the tea-tasters detect instantly any adulteration or mixture of the imported goods. In the United States Mint there are experts who, from constant practice, can test coins by simply running their fingers through a pile of them. Instances of this rare education of the senses might be multiplied indefinitely; but enough have been mentioned to illustrate and enforce the point we are dwelling on, namely, that the power to test finely and accurately is produced by, and depends upon, every-day practice.

In the delicate discriminations of moral and spiritual judgment, dealing with things that are infinitely more subtle and complex than material things, how peculiarly necessary it must be that the faculty which appraises them should be trained to the point of refinement! If to justly test a can of meat a man must spend all the hours of his working days for years tapping with two little sticks, how much more faithfulness in self-examination does it require to fitly test and pronounce upon the condition of a human soul! What presumption, what foolishness, to claim that we can know ourselves by annual inspection, or monthly, or even weekly! You may say, as thousands of professed Christians do, that every Sunday is often enough to examine and review the life of the soul. But how much confidence would you place in the judgment of a meat-tester who professed to keep his ear in training by tapping the canisters once a week? Should you expect an expert or reliable verdict from him? Yet here are these delicate moral variations, these fine spiritual distinctions, that you assume to detect and pronounce upon by examining your soul once a week. Could

any inconsistency be more glaring?

Spiritual self-examination should be the constant, uniform, unremitting practice of every true Christian. By prayer, by reflection, by reading of God's Word, by communion one with another, by observation of one's daily choices and moods and desires — in all these ways should the faithful child of God strive to test and improve the life of the spirit. The morning and evening prayers should be self-searching. Every impulse and motive throughout the day should be observed and taken into account. If it takes constant handling to test coins, can souls be tested by touching them now and then?

There is no irreverence in speaking of this knowledge of the human soul as "expert" knowledge. The term has acquired a color of materialism by its constant use in reference to material things. But that is not the fault of the term. It conveys a clear and definite meaning regarding the introspective side of the Christian life, a meaning that no other word quite expresses, and we use it because of this significance. Trained self-examination — skilled through practice — is really the expert spiritual test. If the nomenclature seems scientific, it is consecrated science, that is all. And one of the things we need to do and hope to do, in this glorious twentieth century, is to consecrate more and more of man's science to the service of God's eternal truth.

### Will the Church Nullify the Anti-Canteen Law?

IN the face of the most determined advocacy of the War Department and of the committee on military affairs, the U. S. Senate has "turned down" the pro-beer amendment to the Army Bill. Twice has the army canteen been repudiated by both houses of Congress.

When the last anti-canteen measure passed the House many newspapers prophesied, and with reason, that it would never pass the Senate. The War Department was strenuous for the canteen. A majority seemingly of the press — news columns and editorials alike — argued for the canteen as a "temperance measure." But the truth will out.

"Post-exchange" is a misnomer. The canteen is a *saloon*, more pernicious even than among an equal number of civilians, protected as the latter are by the restraints of home, of society, and of business. The garbled and one-sided testimony furnished by the War Department is rejected by our legislators. The canteen is condemned, outlawed!

But will the canteen go? Senator Pettigrew, in the recent Senate debate, said: "I shall feel that I am voting for unnecessary legislation. We have passed a law upon that subject. It is clear and distinct. There is no possible chance to misunderstand its language." This is the common opinion today. Yet that law is nullified. Some power decreed that the law should not be enforced. It has *not* been enforced. Will the later law be enforced? Not without a reckoning with the nullifying power. We believe that it rests largely with the church as a moral force to say what shall be done about this. It is reasonable to believe that the power which secured the nullification of the first law will strive to annul any similar law. Shall we submit? The present victory must be confirmed, or it will be overturned. We should not underestimate an enemy that can defy the law enacted at the call of the moral forces

of a great nation, and for a year and a half can stay the Executive from doing the will of the people. Nullification by "interpretation" is but one of many devices. Our worst possible mistake is to suppose that, the "interpretation" being straight, the law will get itself executed. The War Department is in favor of beer in the army. A large and influential class opposes prohibition of the drink business anywhere. These always have discovered that prohibition is "ineffective for temperance." They will discover it again in this case. They will "work" the press, as usual. Their "fake" news and deductions will be printed in many reputable papers. They will be quoted by the religious press and by religious teachers, to the edification of many "common-sense men" of the country. They will create sentiment against the law. These promoters of the traffic will secure sufficient nullification without the added shame of "interpretation"—unless the church makes sentiment that demands the abolition of the canteen.

The present exigency dictates that the friends of temperance advance another step and demand that our general Government show respect for law and order. The War Department argues that the canteen is necessary to keep the soldiers from the "outside saloon." Let the War Department cut off those "low dives and vile dens of iniquity" instead of creating and fostering them, as competent testimony shows it is now doing in Manila, and much of the argument is gone.

Further, we must demand that the general Government stop nullifying the temperance law of every prohibition State and of every no-license city in the Union.

These advanced positions once occupied by the church of Jesus Christ for the protection of our soldier boys, and the logic of the situation will lead on to more practical determination for the protection of all young men and boys from the iniquitous traffic. The voice of a united church will be heard today on every question where she has a voice.

### Revision of the Hymnal

IT will be a source of satisfaction to most Methodists to know that the Bishops have appointed a committee to revise the Hymnal. The present book is an excellent collection of religious poetry, but a great portion of it is very impracticable for vocal expression in religious worship. There is entirely too much of an introspective and retrospective nature, and too much of a personal flavor as expressed by the personal pronoun "I." The chief mission of a hymn should be praise or prayer, with, of course, some variations or modifications to this rule; but the present volume contains much that is unsuitable for the expression of the spiritual aspirations and impulses of busy, hurried and burdened men and women—such as present-day conditions produce—and therefore should be eliminated. Doubtless it will be if the book is reduced to six hundred hymns as ordered by the General Conference.

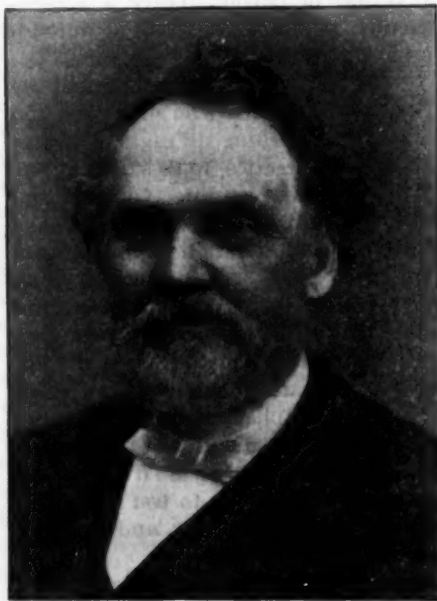
The chief concern of all lovers of good church music, of those who admire the best in hymnology, will be that none of the present-day literary and musical trash, which unfortunately has had such a run in our own churches, Sunday-schools, Epworth Leagues, etc., and which is published so voluminously, more for its commercial than for its literary and musical merit, be admitted. We are helpless, of course, to prevent its compilation and publication, or to stop our own individual churches from encouraging the production of this second and third-rate stuff by purchasing it, there-

by feeding themselves on this musical chaff; but we should see to it that nothing of the kind described gains entrance in any book on which the authority and sanction of the great Methodist Episcopal Church is stamped.

We are fully aware that all the saints are not dead and canonized, and that all that is good was not produced in the past. There is as good poetry written today as was ever penned in the past, and the same may be said of music. Indeed, the English school of church music composers have written some of the very best hymn tunes in late years that have ever been sung, and we hope the committee will not overlook them; but, on the whole, conservatism and care should characterize this very important work, and when completed we hope to be able to heartily concur in the sentiments of one of the Bishops: "We want the very best hymn-book published." It, after its publication, measures could be taken to enforce its use, what a blessed and elevating influence it would have on our people!

### Death of Rev. and Mrs. Robert Clark

REV. ROBERT CLARK and wife, Mrs. Julia E. Croquette Clark, of Pawtucket, R. I., died of pneumonia within two days of each other, he in his 70th year, she in her 69th. They were married in Middletown, Conn., July 29, 1858, by Rev. Charles



REV. ROBERT CLARK

K. True, and had no children. Mr. Clark was a son of Rev. George W. H. Clark, of the New Hampshire Conference. He graduated from Wesleyan University, Middletown, Conn., in August, 1857, in the class with Bishop Mallieu. He was immediately elected to the principalship of the Academy at Springfield, Vt., but in 1859 became a probationer in the Providence (now New England Southern) Conference. His first appointment was Plymouth. He was ordained a deacon by Bishop Simpson in Providence, in 1861, and an elder by Bishop Janes in Warren, R. I., in 1863. Mr. Clark's churches have always been made stronger by reason of his labors, and some of them today are among the best. He was gifted as an evangelist, and in his younger days added many to the church. He has built or remodeled several church edifices and freed many from debt. In the latter work he had few peers, and has solicited many thousands of dollars in this most commendable work. His last work was in Berkeley, where in the beginning of the new century they had a jubilee over their freedom from debt raised through his efforts. This was his last work. Among his last words were

references to his work now being finished in Berkeley. Feebly he said: "I shall never go to Berkeley any more." His pastor said to him: "No, but the way to heaven is open." And with a seraphic smile the aged itinerant murmured: "O yes!" Mr. Clark leaves one sister, Mrs. Harriett M. Baker, of St. Albans, Vt.

Mrs. Julia E. (Croquette) Clark, who preceded her husband to the better land only two days, was much beloved where best known. Her activities were much limited for many years past by chronic invalidism, and for six years past it had compelled them to reside in one place, Pawtucket, Mr. Clark being able to take only near-by charges where he could be within instant call. Mrs. Clark was a most acceptable member of the First Methodist Episcopal Church in Pawtucket and highly esteemed by its members. Mr. and Mrs. Clark were very much to each other, and their lovely life had an influence upon all their acquaintance within and without the church. In death they are not separated. Mrs. Clark leaves two brothers and a sister, the latter residing in California.

The double funeral occurred in First Church, Pawtucket, Monday, Jan. 28, at 1.45 P. M., and was attended by many ministers and a large congregation. The presiding elder of the district, Rev. E. C. Bass, D. D., the pastor of the church, Rev. C. A. Stenhouse, and clergymen from local



MRS. JULIA E. CLARK

churches, besides other Methodist ministers, participated in the most impressive services. The interment was in St. Albans, Vt.

### PERSONALS

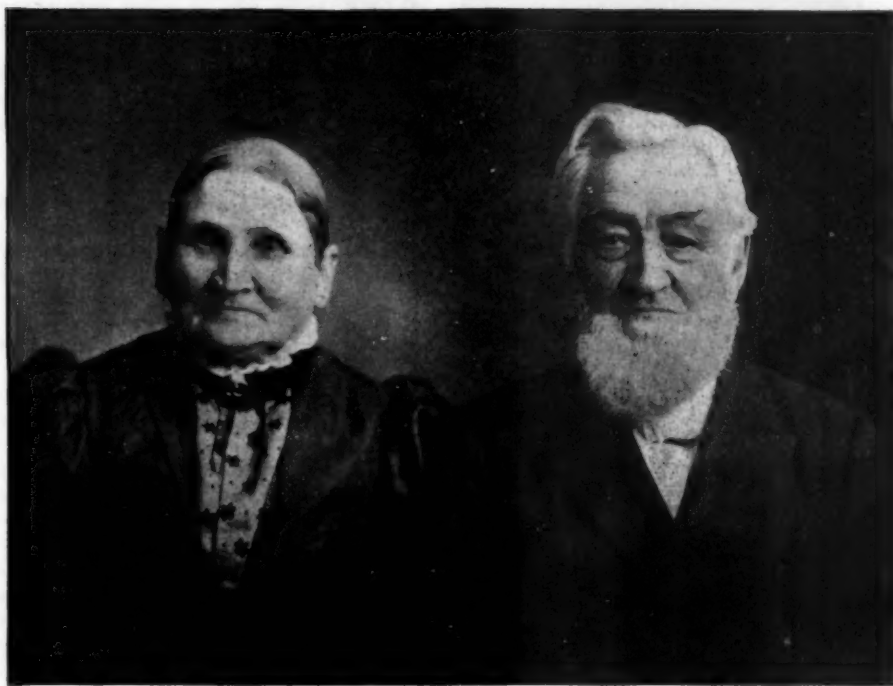
—Rev. L. H. Dorchester, of the People's Temple, this city, accepts the invitation to become the next pastor of the church in Melrose.

—Rev. C. E. Spaulding, of Grace Church, Springfield, is bereaved in the death of his father, Mr. G. L. Spaulding, who passed away from his home in Woburn, Jan. 24.

—The estimable wife of Rev. L. H. Bean, of the Maine Conference, died at her home in Kennebunkport, Jan. 24, after weeks of severe suffering which she bore with grace and patience.

—The *Advance* of Chicago calls attention to this interesting and suggestive fact: "Mr. Philip D. Armour took great satisfaction in the work of Armour Mission. One day as he opened the door of the great auditorium of the mission, where several





Golden Wedding of Rev. and Mrs. Irad Taggart

Jan. 22, 1901, was the 50th anniversary of the marriage of Rev. and Mrs. Irad Taggart, of East Manchester, N. H., and in honor of the event one hundred friends and relatives called at their home, 46 Brooklyn Ave., during the afternoon and evening, to congratulate the aged couple. Between 2 and 5 o'clock in the afternoon they received the clergy of the city. Among the guests were Rev. E. S. Collier, of Goffstown, Rev. D. C. Babcock, of Derry, Rev. J. W. Adams, of Methuen, Mass., and Rev. Dr. J. E. Robins, of Dover. An original poem was read by Rev. J. W. Adams, and there was vocal and instrumental music by Mrs. G. F. Taggart. The worthy couple were the recipients of many gifts, including gold coins of material value from "neighbors," Methodist clergymen, and the Manchester Ministerial Association, which is composed of all the Protestant clergymen of Manchester. There were also many individual tokens.

Rev. Irad Taggart is of Scotch-Irish descent, his great-grandfather coming from Londonderry, Ireland, and settling in the town of Hillsboro, N. H. His grandfather and father were born in Hillsboro, and Mr. Taggart himself was born in Bethel, Vt., Jan. 22, 1828. His early life was spent in his native State. Until eighteen years of age he attended school, worked on a farm and in a factory. Jan. 22, 1851, on his 23d birthday, he was married to Miss Lucina Peck, of Weston, Vt., who was born in Vermont, May 25, 1828. In April, 1852, Mr. Taggart removed to Claremont, and since that time has been a resident of New Hampshire. From 1855 to 1857 he attended the Concord Biblical Institute. For forty-five years he filled different pastorates in New Hampshire, and became a superannuate in 1895. Four children have blessed Mr. and Mrs. Taggart, and of this number three are now living — George F. Taggart, of Merrimac, Mass.; Miss Mary E. Taggart, and Miss Alice C. Taggart, a teacher in the Franklin School, both of whom reside with their parents.

thousand children were assembled, he said to a visitor, to whom he had previously shown his packing house: 'Yes, we do big things up at the packing house, but we do bigger things here. There we make porterhouse steaks. Here we make men and women.'

— Bishop Mallalien has been in Florida for two weeks, presiding over the Florida Conference at Tampa, and the St. John's River at St. Augustine, which closed this week. His next Conference is the New Jersey, at Camden, March 6.

— The very many friends of Bishop Parker in New England will regret to learn that the relapse suffered by him is more serious than the original attack, and that he will not probably be able to hold any Conferences this year.

— On the Sunday that the Queen's death was expected, Rev. Dr. Matt S. Hughes, pastor of Independence Avenue Church, Kansas City, offered special prayers for the Queen, the congregation rising and standing in prayer as he led their petitions.

— We greatly enjoyed a call last week from that royal layman, H. P. Mann, of Cincinnati. He reports that his pastor, Rev. S. W. Bell, of Price Hill Church, recently of the School of Theology of Boston University, is having a very successful pastorate.

— The writer of the C. A. P. column in the Boston *Journal* of last week observes: "Rev. H. B. Cady, who was Chaplain of the Department of Rhode Island, G. A. R., for several years, is now pastor of a Methodist church in Brockton. He is one of the strongest preachers I have heard in a long while."

— The Elmira (N. Y.) *Daily Gazette* of Jan. 21, devotes a column to a critical but appreciative sketch of President B. W. Hutchinson, of Genesee Wesleyan Seminary, Lima, N. Y., and of his colleagues on the faculty. The institution seems to be very successful under Dr. Hutchinson's direction.

— Rev. Eugene M. Antrim, a graduate from the University of Denver, and a young man of fine ability and excellent character, who has been pursuing a post-graduate course at Boston University, has been elected to the Jacob Sleeper Fellowship, and will, therefore, go in April to Germany for a year's study.

— At the Centre Methodist Episcopal Church in Malden, Thursday evening, Jan. 24, Miss Edith M. McKeown, daughter of the late Rev. Dr. Andrew McKeown, and formerly a popular teacher in the Malden High School, was united in marriage with Mark Wilmarth, of Washington, D. C.

Rev. E. H. Hughes, pastor of the church officiated. Mr. and Mrs. Wilmarth will reside in Washington after an extended wedding tour.

— The wife of Rev. S. C. Farnham, formerly a member of the New Hampshire Conference, now of the Genesee, was buried in South Berwick, Me., Jan. 13. She leaves a husband and three children, living in Hornellsville, N. Y.

— In Bristol, N. H., Jan. 17, Rev. Leon K. Willman, pastor of the Methodist Church in Waterbury, Vt., and Miss Anne L. Judkins, daughter of Rev. George J. Judkins, of Bristol, were united in marriage by Rev. C. O. Judkins, of Montpelier, Vt., brother of the bride.

— Mr. T. Snowden Thomas, son of Rev. J. S. Thomas, of New England Southern Conference, and Y. M. C. A. secretary of New York city, is engaged to be married to Miss Mabel K. Smith, of Norwich Town, Conn. And Miss Smith's brother, Mr. Edward Huntington Smith, of Hartford Theological Seminary (1901), is engaged to Miss Grace W. Thomas, daughter of Rev. J. S. Thomas. The two latter are now under appointment to mission work in Foochow, China, by the American Board.

— The death of Mrs. A. N. Archibald, for so many years the very acceptable vice-president of Mount Allison College, Sackville, N. B., occasions profound sorrow, not only to the faculty, alumni, and many friends of the institution, but to the Methodist Church at large in the Provinces. Mrs. Archibald and her son, Prof. Raymond Archibald, called at this office some four weeks ago, in quest of a teacher of the piano for the college. Not succeeding in securing the kind of instructor desired, she and her son went to New York, and there she was taken sick with pneumonia and died after a very brief illness. She was a woman of unusual ability, a rare executive, and profoundly religious. She was a sister of Rev. I. N. Mellish, of Salem.

— On Thursday evening, Jan. 17, Mrs. Horatio C. Williams, of Whitman, died, and shortly after midnight, Sunday, Jan. 20, her husband passed away. Mr. Williams was in his 96th year, and Mrs. Williams was 80 years of age. They had lived together fifty-four years, and with the exception of about one year, they had resided in the same house all that time. The funeral service, conducted by Rev. O. E. Johnson, of Fall River, assisted by Rev. Geo. E. Brightman, the pastor, was held Tuesday afternoon, Jan. 22. It was a most impressive occasion. The bodies of the husband and wife, enclosed in elegant caskets, reposed in opposite corners of the parlor. Their faces looked as if the peace of God had fallen upon them.

— Rev. Rockwell Clancy, of Allahabad, India, has been speaking in the West since the close of the General Conference, aiding our pastors to raise their Twentieth Century Thank-offering and in revival services, meeting with great success. He will be remembered as one of the missionaries of our Society whose field was close to the centre of the worst famine districts, and his energy and success attracted the attention of Julian Hawthorne, who went through some of the most afflicted regions with Mr. Clancy as guide, and afterwards published his observations in one of our monthlies, with a strong endorsement of Mr. Clancy's efforts. The Government of India took occasion to commend his services in the distribution of the corn sent from this country, and in his wise methods of relief for the starving multitudes. Mr. Clancy will spend a couple of weeks in February in New England, and will probably sail in

April on his return to his field, accompanied by Mrs. Clancy.

— Bishop Arnett, of the African Methodist Episcopal Church, called at this office on Monday. He will attend the meeting of the trustees of the Christian Endeavor Society at Portland this week.

— The late Rev. Robert Clark, whose death is recorded on another page, was converted in Canaan, N. H., in September, 1841, and was baptized and received into the church at that place in 1848 by Rev. H. H. Hartwell.

— A telegram to the Boston *Herald* from Williamstown, dated Jan. 28, says that Rev. T. C. Farwell, the Methodist minister of that place, was seriously injured by being run into by two drunken men, and "his life is despaired of." He had been to Briggsville to deliver a temperance lecture.

— We are pained to note the death, on Saturday last, of John Gilchrist, head of the firm of Gilchrist & Co. He was a notable example, among our larger tradesmen, of a Christian merchant. A prominent member in the Roxbury Presbyterian Church and superintendent of its Sunday-school, he not only identified himself with church and charitable work, but carried these principles into his business life, showing a tender and generous care and concern for his employees. He it was, too, who first introduced to Boston his countryman, "Ian Maclaren." He will be missed by a large circle of friends and acquaintances who had learned to appreciate his sterling worth and his practical application of Christian business principles.

#### BRIEFLETS

The General Book Committee meets for the first session of the quadrennium at New York, Feb. 13.

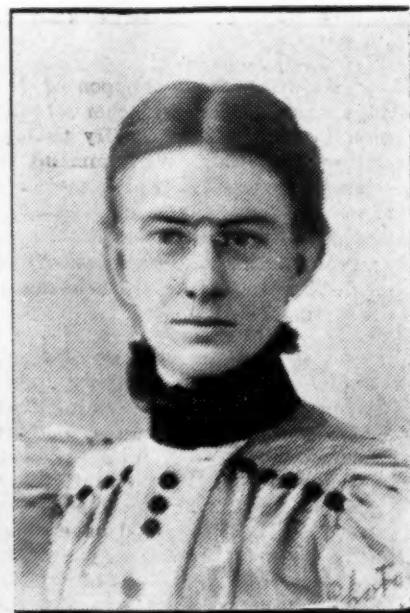
A letter received from Bishop Hamilton, written from the City of Mexico, Jan. 18, closes with these encouraging and brotherly words: "I am greatly pleased with the prospect before this Conference. This is the greatest year that they have ever had in their history. The English church in this city has raised towards its own support, during the current year, nearly three thousand dollars. Love to the brethren in New England."

Love is one of those things that have to be spiritualized before they can be understood.

Rev. W. W. Ogier, of Calais, Me., suggests that the November-December issue of *Christianity in Earnest* "is of value, especially the map. Each pastor can have twenty copies for his official members by writing to the secretary."

That veteran in newspaper experience, John Swinton, writing for the *Independent* on "Newspaper Notoriety," says: "If there be anybody who thinks that there are no preachers who crave newspaper notoriety and try to get it, let him be undeceived. That very thing may procure for a preacher a better pulpit than he has, or a higher salary. But the *Independent* is not the medium through which to tell all I have learned in newspaper offices regarding this particular matter."

As we have noted several times with gratification that the experiment of using Negro labor in the Vesta Cotton Mills of Charleston, S. C., promised a fair success, we record with unusual regret the announcement that after a two years' trial the attempt is abandoned as a failure. A



#### Reception to Rev. and Mrs. Elihu Grant

The reception tendered Rev. and Mrs. Elihu Grant, Thursday evening, Jan. 24, in the halls of the Theta Delta Chi Fraternity of the College of Liberal Arts, Boston University, was a brilliant affair, and many guests united in giving them a royal send-off. Mr. and Mrs. Grant were much affected by the interest shown in them and their new mission. Prof. F. Spencer Baldwin and Mr. Frederick P. Webber assisted Mr. and Mrs. Grant in receiving.

On Feb. 23 Mr. and Mrs. Grant will leave for Ramallah, a town near Jerusalem, where they will engage in educational work among the native boys. The work is under the supervision of the New England Yearly Meeting of Friends, but the school is to be supported by a branch of the Christian Endeavor Society.

Mr. and Mrs. Grant both are graduates of Boston University. He is a native of Pennsylvania, but has been about Boston most of his life. He fitted for college under a private tutor, entering in the fall of '94, and being graduated in the fall of '98. His wife, who accompanies him in his educational work, was Miss Almy Chase, of Manchester, N. H., to whom he was married June 6, 1899.

dispatch to the New York *Sun*, under date of Jan. 24, states: "The experiment was practically the first made in the South, and was watched with interest by mill people. The managers said today that the Negroes were too trifling and lazy and would not stick to the work. Some mornings the mill would start and would be short a hundred operatives. This was destined to wreck the property, and the owners quit. The majority of the stock is owned in New York."

We learn that the legacies left by the late Hon. Joseph S. Ricker, of Portland, to Methodist institutions are as follows: To the Preachers' Aid Societies of the Maine and East Maine Conferences, \$15,000 each; to trustees Methodist society in Portland, income only to be expended annually for needy widows of Chestnut St. Methodist Church, \$15,000; to Maine Wesleyan Seminary and Female College, income only to be expended, one-half for care and improvement of Ricker Hall, and one-half for general purposes of college, \$25,000. Mr. Ricker was one of the most active members of the board of trustees of Maine Wesleyan Seminary and Female College at Kent's Hill. He was a Congregationalist, a member of High St. Congregational Church, Portland. His wife is a Methodist, and a member of Chestnut St. Church. Except as to local general benevolences, he has given about equally to Methodism and Congregationalism. He was an earnest, active, intelligent man.

The case of Mrs. Carrie Nation, of Kansas, a woman of fifty years and more, who began, some four weeks ago, hatchet in hand, the destruction of the open saloons in that prohibition State, who was arrested at Wichita where she commenced her crusade and incarcerated in jail for several days,

but was finally discharged without penalty only to renew her violent assaults elsewhere, is attracting much attention. While her motive and her indignation may be warranted, no one can for a moment seriously approve the course which she is pursuing in order to accomplish her end. The demand that all wrongs and wrongdoing await the execution of law, is the only foundation for the order and safety of society, the State, and the nation. There is nothing more dangerous for any community than for a person to take it upon himself or herself to punish wrong-doing. Such a purpose vitiates all law, order, civilization; it brings in the reign of no law or mob law. The people who justify this Mrs. Nation, who is evidently mentally unbalanced, justify the mob that burns the Negro at the stake.

Anybody can be blessed who can be content.

The best and most unanswerable evidence in favor of the Prohibitory Law is what is accomplished by it when it is faithfully executed. Rev. S. F. Pearson, sheriff of Cumberland County, Maine, is able to say in a letter written Jan. 23: "I have been in office but twenty-three days, and tonight there is not a hotel bar or an open saloon in the city [Portland], and not a known drug store where liquor can be bought for a beverage. From Saturday noon at 12 o'clock until Sunday night at 12 o'clock there was not an arrest for any cause in the city. We had at breakfast this morning in the jail 113 prisoners, while on the 23d of November we had 207. All over the city families who have been wretched on account of drink are now rejoicing in hope and plenty. Now, if this can be accomplished in twenty-three days, with nearly every officer inexperienced, what will



twenty-three days of the same kind of efforts do?"

The contribution from the pen of Dr. Strobbridge upon "The Preacher of the Twentieth Century," is especially timely, forceful, and important. We commend it, as the last best message which we have read, to our ministry at large.

We cannot take the highest prizes of life with divided energy. And yet how many of us are trying to do it!

An attendant upon the services of some of our churches would reasonably infer, from the praying and the preaching, that there was neither sin nor sinner, neither wrong nor wrongdoer, to rebuke and condemn, but that all people were saintly, and that society, politics and government were already redeemed. So shielded have some of our ministers been from their youth up, and so secluded and partial has been their clerical life, that they really have no practical knowledge of the world in which they live, nor of the average experience of the people with whom they have to do. Their pulpit work, therefore, lacks the humaneness and sympathetic touch with life which is needed to give it effectiveness and moral grip. These cloistered ministers do not address themselves to men shot through with temptation, sin, soul-strife, and humiliation.

God not only works for all, but He works through all. Each of us is His instrument in promoting the welfare of the race.

The plan of presenting the Twentieth Century appeal for the educational institutions on a specially appointed Sunday is meeting with enthusiastic approbation, not only within the New England Conference, but also in those adjoining. The committee in charge is greatly encouraged by the readiness of the pastors to respond to the arrangements proposed. It hopes to soon be able to present the further suggestions for Sunday, Feb. 10. Meantime the Twentieth Century Revival is nobly preparing the way for the Twentieth Century Thank-offering.

None of us can keep good company long unless he affords good company himself. There must be something mutual about such association.

The statement made in the Boston *Transcript* of Saturday night that "Methodism North, as a whole, is in a period of unrest because of the removal of the time limit," carries a note of alarm that is in no degree justified by the facts. There is no general unrest in the denomination over the matter, nor is there likely to be. The power of annual removal is still vested in the Bishop, and adjustments are made, on the part of churches and ministers, amicably and successfully. The only possibility of unrest lies in the minister's temptation to resist removal because there is no longer any defined or legal limit. This, however, is a situation that is manifesting itself but rarely. The preacher who is loyal to the principle of the itinerancy—as the great majority are—will not for a moment presume that he can remain indefinitely on a charge simply because there is no legal barrier. If this purpose should appear generally, as some have feared, then the declaration of the editor of the *Christian Advocate* would indeed be confirmed, that the General Conference which removed the limit would go down into history as the most hated that ever assembled. We rejoice in the fact that our ministers as a rule, are too manly and too considerate of the preferences of our

churches to seek to force themselves upon them when no longer wanted.

The first meeting for the new year of the Boston Methodist Social Union on Monday evening, a report of which appears on page 156, was very interesting and profitable. The addresses of the eminent surgeons who were present were particularly impressive and instructive. Dr. Richardson said that if the Deaconess Hospital had ten times as many beds as it now has, he could keep it filled with eager patients. Dr. Cadman received a very generous and hearty welcome, carrying his audience with him at will, in his masterly address. Few are the men on the platform who can speak so agreeably and effectively to an audience made up of all classes of people. He is original, scholarly, modern, facetious, and tremendously forceful. He will always have a sympathetic and brotherly hearing at the Boston Methodist Social Union.

### JOHN MARSHALL

GEORGE HOWARD FALL, PH. D.

Lecturer on Roman Law and Constitution of United States in Boston University.

NEXT Monday, Feb. 4, will mark the centennial of the day on which John Marshall took his seat as Chief Justice of the Supreme Court of the United States. All over the country public bodies, courts, colleges and schools will assemble to do honor to the memory of this great man. For he was one of the world's heroes, one of the artificers who come to us only at intervals. Judge Story says: "He was one of those to whom centuries alone give birth; standing out like beacon-lights on the loftiest eminences to guide, admonish and instruct future generations, as well as the present." For thirty-four years this man held his exalted position, continuing his work until his death in his eightieth year.

The youth of the present generation have little idea of what Marshall did for this country. His work was such that they would not be likely to know its value except by special research. We all know from history that he was a soldier—that he fought at Monmouth, Germantown, Brandywine; that he was one of those who spent the awful winter of 1778 with Washington at Valley Forge. We know he was a diplomat, that he was one of three commissioners sent to France by President Washington, and that his famous letters to Talleyrand are said to have "deposited the French government in a cavity" and to have averted a French war. We know he was a legislator—that his services in the Virginia Legislature and in Congress were of the highest order. And we know he was a statesman, for to James Madison and John Marshall have always been given the credit of wheeling Virginia into line and compelling, by a narrow margin of ten votes, the ratification of the Federal Constitution. Moreover, we have an abiding conviction that had a less able man been in his place, war with England would have broken out during the administration of John Adams. At that time Marshall was Secretary of State, and his instructions to Rufus King, then Minister to Great Britain, were of such a high order, so brave and yet so moderate in tone, that the *casus belli* was allowed to pass.

Soldier, diplomat, legislator, statesman—enough, one would say, to keep green forever his name and memory. And yet it is for none of these things that next Monday the people of the great American nation are to do him honor. Soldiers, statesmen, ambassadors, we had had before. It was the judicial career of John Marshall that set him forever among the immortals.

When he took his seat as Chief Justice

(Feb. 4, 1801) the great question which came before the court was: "Do the people of the United States form a nation?" On this question parties had divided before the adoption of the Constitution, the Federalists asserting the affirmative, and the anti-Federalists the negative. The contest was carried into the instrument itself, resulting in a compromise, or, in other words, the use of such general phraseology that it was possible for each side to interpret the Constitution according to its own belief. Had this general language not been used, the Constitution could never have been adopted. This was all that saved it.

The advocates of a strong national government with sovereign powers and the proclaimers of State rights both found in the Constitution that which they said supported their respective views. To Marshall, then, it was given to explain an instrument, a charter of government, which did not explain itself. No mere lawyer, no common statesman, could do this, and happy was it for our country's continuity that a great master-workman sat in the chair of Chief Justice. Grandly he proceeded with his task, which was nothing less than to build national sovereignty into the Constitution, brick by brick, unit by unit, as the cases came one by one before the bar of his court; and to do this so logically and so completely that the enemies thereof could not demonstrate the contrary to be true.

This was a great creative work. The written Constitution of the United States was the first coherent attempt, in the world's history, to establish self-government. The civilized globe was watching the process. Should it be abortive? It was for John Marshall to say.

But he possessed creative power, and into the instrument which was adopted only because it read both ways, he proceeded to build a judicial interpretation which became a speaking voice on the side of national power and strength. The nation, instead of being a slave to thirteen masters, was made a sovereign of sovereigns. The way was prepared for Daniel Webster and Abraham Lincoln. Nullification was put down, the Civil War conquered, and the last word on the subject said, when the nation was declared by Chief Justice Chase to be "an indestructible union, composed of indestructible States." And all this was made possible by John Marshall. The American people do well, then, to pause next Monday and do honor to this great man.

In his private life he was simple and frank—no ostentation, no glitter, no show. Bishop Meade (who was Bishop of the Episcopal Church of Virginia) says: "I can never forget how Marshall would prostrate his tall form before the rude, low benches, without backs, at Cool Spring Meeting-house, in the midst of his children and grandchildren and neighbors."

Once, while in the public market at Richmond, a young man who had just become a resident in the place was screaming violently because he could find no one to take home his turkey. Marshall stepped up and offered to take the turkey home for him. Arrived at the house the young man inquired: "What shall I pay you?" "Oh, nothing," was the reply; "it was on my way, and no trouble." When Marshall had walked away the young man inquired who he was, and was informed that it was "Judge Marshall, Chief Justice of the United States."

These two incidents are enough, for they reveal the sublime personality of the man.

Washington, Lincoln, Marshall—shall we classify and rank Marshall third? Not at all. With Hugo let us declare that "the realm of supreme art is the region of equals. There is no primacy among masterpieces."

## THE PREACHER OF THE TWENTIETH CENTURY

REV. G. E. STROBRIDGE, D. D.

**T**HE preacher of the twentieth century will be a preacher. In the classification of his duties, he will put his pulpit at the front. He may be a man of generous outfit, so that he is able to cover well all the departments of his work. But all else that he may be and do he will make tributary to his effectiveness in the pulpit. If he allow his aptness for the many things to allure him from his devotion to the one thing, the time for his departure is at hand.

The nineteenth century has endured, under protest, the man who was a good pastor, but not much of a preacher. But the twentieth century will be found less patient. The man of wise adjustments will be a good pastor in order that he may be a better preacher. He will visit his people so that he may understand their needs, and thus they will understand his words. "He will not be invisible during the week, lest he should be incomprehensible on Sunday."

The preacher of the twentieth century will take care of his body. He will regard it as his chest of tools, his case of instruments, and treat it accordingly. Temperance, cleanliness, exercise—these are the Rule of Three by which the best results are worked out for the body. These will render it the ready and competent servitor of the mind.

The specific gravity of the preacher is rated by the sermon. Take time for preparation. This is the only safe rule. Monday should be the one off-day. Tuesday should see the beginning of the weekly wrestle with the subject. F. W. Robertson passed his sermons through five distinct and laborious processes. He who would be worthy of the opportunities of the twentieth century cannot afford to be less painstaking. But all this uses up time? Then take time. To the degree that the time of the preparation is sufficiently long, the sermon will be appropriately short. It is the effort hurriedly worked out that is rambling, diffuse, inconclusive and tiresomely long. Dr. Durbin's rule for the sermon in the pastoral charge was forty-five or fifty minutes. But his limit with himself has passed away, and now thirty minutes, with five minutes grace seldom appropriated, is the outside for such sermons as will escape the offense of emptying the churches.

The address of the pulpit must be plain, without ornamentation, but with a sufficiency of illustration. The preacher, however, will make or find his own illustrations. The convenience of cyclopedias and monthly magazines of illustrations is a premium on indolence, and a temptation to overloading. A lady told me that a former pastor of hers sent her regularly his published sermons. "But," she added with a smile, "they are mostly stories."

As was said of Tillotson, let the preacher aim not in any way at the glory of the orator, but to persuade soundly. Highly finished sermons are like highly cultured roses, lacking seeds and perfume, and, worse still, without the emphasis of a thorn. It was the opinion of Johnson that when the Scotch clergy abandoned their homely manner, religion would de-

cease. For practical and pungent texts Ruskin sends the preacher to Habakkuk. Robertson says he would rather his sermons be felt than admired.

The preacher who would have his people feel his sermons second must feel them himself first. They must be the product of prayer as well as study. Pass every sentence through the flame on the altar. If it turn into smoke, then it is stubble; if it brighten, then it is gold. Pray your sermon. This is the test.

What will the twentieth century



REV. G. E. STROBRIDGE, D. D.

preacher preach? Only one thing. He will not preach higher criticism, or science, or philosophy, or sociology, or political economy, or politics. He will study all these, but he will not preach them, least of all politics. A pastor once took the Discipline into his pulpit, and, with the chapter on temperance for his text, used the occasion to pour out a tirade against President McKinley. Now do the people pay their pew-rent to hear such rubbish as that? No wonder Bishop Foster once said to a class of Conference graduates: "The time is passed when men and women are under obligation to go to church simply because it is Sunday and the church bells ring. They are at liberty to stay at home unless the preacher give them something worth hearing." Only one thing is worth hearing—the Gospel.

The preacher is not to deal out his uncertainties to his hearers. Wide reading and investigation will stir up doubts. The more facts a man has, the more unanswered questions he has. But let him keep his doubts in limbo, and give to his hearers his convictions. And if the average of his convictions in pronounced bulk is not on the side of the truths that save, he should leave the pulpit. Jesus Christ is the same yesterday, today, and forever; as He began the first century so He opens the twentieth century—Preach My Gospel.

The craze for office and the thirst for popularity will never agitate our ideal preacher. Ecclesiastical titles, dignities, positions—for these the world has seen a great deal of unseemly strife. But for the privilege of preaching the Gospel to the poor, girding oneself and washing the disciples' feet, or feeding the hungry and

clothing the naked, the world has seen no competition; but perhaps the twentieth century will.

"What have I do with honor?" says John Wesley. "Lord, let me always fear, not desire it." Ambition! It has no throne to offer like that of the pulpit. Position! it brings no distinction like that which belongs to the herald of the cross. Office! it conveys no rank like that which attaches to an ambassador of heaven.

The preacher of the twentieth century will be a preacher because he can be nothing better, greater, or higher.

Stamford, Conn.

## "WORK IN OUR OWN AFRICA"

MRS. MARY HAVEN THIRKIELD.

**"I** HAVE got through Africa. Seen the last of it for a season—probably a long season. I am sure it was well I did not go farther; for it is dangerous, if not deadly. . . . We've a big work to do in our own Africa—a work that you will have to fight out, and your children, if not your children's children. But it is good to have something to fight for; and the Right must win!"

These are the last words written to me by my father, in a personal letter, as he was leaving Africa. They were prophetic, and are still a call to us for work in behalf of our Brother in Black.

The Freedmen's Aid and Southern Education Society has planted the seed from which has grown the strong and mighty tree. Its branches, in our twoscore of schools, have sheltered tens of thousands. Its leaves have been for the healing of ignorant and destitute peoples. It needs nourishment and care; we must not let it wither or decay.

After living face to face with our great national problem for seventeen years, I am convinced that Gospel education alone can solve the great problem of the races in the South; and we must make it possible for such a remedy to reach the cities, towns and hamlets from the Potomac to the Gulf. Gladstone knew whereof he wrote when he said: "It can and will correct everything!" Let us sustain and strengthen the larger institutions, making it also possible to maintain some smaller ones; for out from these go the leaders and missionaries of the race.

My home on the school campus has thrown me in contact with the better class, has revealed to me the far-reaching usefulness of the Christian student; for just beyond me were the poor cabins, poor food, poor morals, of the untrained and ignorant. There is a wide difference between living in the heart of things and only spending a few days on the edges.

I have seen the home life of the people; and I know how long and hard will be the struggle for them to reach a higher plane, and become a safe and potent factor in our American life, unless these students from our schools can go in and out among them as living missionaries. They touch and uplift and redeem, where no mere gift can reach. "It is the man who is the missionary, it is not his words! His character is his message."

Let us not forget that the homes of the people are the centres of influence which



mold the life of the nation; so if we only think of it in an economic and political sense, it is of great importance to provide instruction for these youth as they stand at the gateway of our national life, and surround them with Christian and elevating influences. These students are going forth to make the homes and to determine the moral life of the people.

At the dawn of the new century we must not falter in the work whose foundations are now only well laid. What is one generation in the redemption of a race? Larger giving is now called for to sustain and complete the work. Africa in America must be saved; not only for the sake of America, but for the salvation of Africa beyond the seas. God wills it, and His prophetic eye glances forward to a future we may never see, but which we may help make real. "Duties are ours; events are God's."

*Cincinnati, O.*

## PENNSYLVANIA LETTER

"KEYSTONE."

FIFTEEN Annual Conferences have appointments in this State, Philadelphia alone having no appointment outside. Central Pennsylvania, Erie, Genesee, Philadelphia, Pittsburg and Wyoming cover the State with thriving appointments and charges. The combined contribution to missions in the last fiscal year from these bodies was \$206,927.75, one Conference showing an excess over an apportionment of \$4,372.45.

Tuesday, Jan. 15, "on the hill," at Harrisburg, was ended a long and bitter political struggle in the election of Matthew Stanley Quay as United States Senator from Pennsylvania. For years this great commonwealth has been under the heels of a gang of political buccaneers, whose record is replete with robbery, corruption, perfidy, and shame. An insulted, wronged and suffering people entered protest against the machine in ways more effective than thunderous resolutions, so when Quay sought re-election by the legislature of 1899, he found the anti-Quay party too powerful. Seventy-nine ballots were taken by that legislature without a choice. The day after its adjournment, April 12, Governor W. A. Stone, a creature of the machine, exceeded his executive power by appointing M. S. Quay, Senator; but the Senate itself rebuked the impertinence by rejecting, on April 23, the appointment. During the past two years the State has been convulsed by the agitation which has been harmfully felt in the pulpit and our institutions of learning. Last November the electors registered their opposition to Quay; he was signally beaten at the polls. In the legislature, with the aid of two Democrats and seven Republicans, elected on an anti-Quay platform and pledged with all others so elected to oppose Quay's choice, he wins. To the nation is presented, at Harrisburg, the shocking spectacle of one hopelessly defeated at the polls safely elected on the first ballot by the treachery of men chosen to antagonize his return to the Senate. The triumph of Quay's return to Washington is a shameless publication of the machine's methods, which overthrow the will of the people, whose sovereignty is no longer a peculiar possession—in this State.

Philadelphia is striving to kill the dragon of corruption. It is asserted that it is the worst governed city in the East. Tammany

is bad, but the Philadelphia machine is worse. In New York, Croker must count on the check that Harlem River forces upon the Wigwam. In the city of William Penn the machine is undisputed master and rules without fear of democracy or "reform." Vice reeks through the highways; lawlessness goes on unchecked; speak-easies multiply and thrive under the eye of the police; policy is boldly played—out of 315 scholars in Henry Clay public school 250 children, whose average age is under ten years, are daily buyers of policy.

A number of the best sons of Penn., among whom were Bishop Foss and ex-Postmaster John Field, a lay delegate to the Chicago General Conference, issued an appeal for a mass meeting in the interests of civic purity and municipal cleansing, and invited Bishop Potter, of New York, to speak. Music Hall was crowded, and the addresses had point and pith, even pepper. Good people were arraigned because through their neglect of duty to the State they have become bad citizens, handing over the management of great municipal trusts to professional politicians, many of whom are incompetent and venal. Of course, "strong resolutions" were "unanimously" adopted, but the ballot-box is the throne of power. Quayism in the State and Ashbridgism in the city follow when great ecclesiastical dignitaries, "eloquent preachers," and college presidents stump the State and city for the machine. Of course, office is the reward for such eminent services, perhaps boodle straight. One such trusted servant of the machine, well known in New England, gets the office of State librarian, and draws a "fat" salary despite his violation of the law which provides that the incumbent must reside in Harrisburg. A "popular" Methodist preacher, who has not been a citizen of the State more than twenty-one months, the wordy introducer of a Bishop at the famous political meeting last fall, in the Auditorium, Chicago, has been appointed to "the hill" as chaplain, taking a three-dollars-a-day job from worthy Methodist preachers, who besides other fitness are "old soldiers." This "court chaplain" is a fawning friend of the Governor, a Presbyterian elder, whose unctuous flattery of Methodism on many platforms has been vigorously and reasonably condemned by Presbyterian papers.

Dr. James M. King, assistant secretary of the Church Extension Society, has reviewed before Philadelphia preachers several snatchy experiences from his pastorates, the gist of which is a rebuke to the catchy methods of our revivals. He was insistent on the "mourners' bench"—a more comfortable piece of church furniture than the two-foot high altar, with a rail, artistic enough, and artfully narrow. Much of our society business has been over-organized, but in face of so much machinery we still contend for the making of a new office, the secretaryship of Forward Movement, and nominate Dr. King for the place. If he will visit every Conference during this quadrennium and tell the preachers and lay members the homely, wholesome truths with which he warmed the Philadelphia Preachers' Meeting, the old spirit of revival will again obtain throughout Methodism, and the shouts of happy souls, soundly converted, will maintain our glory.

The Roman Catholics at the capital have formed two new parishes and are contracting for the erection of two large churches.—Rev. W. W. Cookman, formerly of Philadelphia Conference, removes from Jamestown, N. J., to Ontario, Cal., whose pastor, Rev. W. A. Wright, is transferred in ex-

change to the Erie Conference.—Rev. John L. Leilich, pastor of Beaver Memorial Church at Lewisburg, Central Pennsylvania Conference, a structure surpassed in elegance by few edifices in Methodism, has relinquished his charge to enter upon, on Feb. 15, a new work—the superintendency of our Utah Mission.

Watch-night was everywhere observed. The other churches, with few exceptions, held services, beginning very early. A social hour, with light refreshments, was a very general feature of their exercises. The Roman Catholics had mass at midnight, and their churches were filled. In every city and borough throughout the State parades, fireworks and public assemblies gave the civic side of the century cycle. In our churches the time-honored exercises were followed, but with deeper solemnity and spiritual awakening. Starting then, protracted meetings have continued with results in every section of the State that promise a work of grace that will gladden all hearts and cause heaven to rejoice. Times of mighty refreshing are looked for by the faithful, and God's hosts await the showers and floods.

## VICTORIA

GEORGE BANCROFT GRIFFITH.

Exalted virtues marked her wondrous sway,  
So as one heart the great world mourns today.  
Be it but hind, or queen on lofty throne,  
Each pious soul the King of Kings will own!  
*East Lempster, N. H.*

## What John Wesley Did

IT would not be possible to trace here the various movements of thought that have left their impress upon nineteenth-century Christianity. There came to it from the eighteenth century two great impulses which in its first decades struggled for supremacy. One of these was that which culminated in the deistic movement, and found concrete expression in the fierce infidelity of the French Revolution. It is a mistake to assume that all the deists were outside the church. Virtually many of its leaders agreed with them in minimizing or denying the supernatural, and so strong were they that for a time it almost seemed as though the church were destined to become little more than a moral police agency. The other impulse, which was a passionate denial of this theory, found a fit leader in John Wesley, who, humanly speaking, saved Christianity from the dry rot of indifference and unbelief. Methodism, which grew out of Wesley's preaching, by no means monopolized his spirit and influence. They profoundly affected the church which antagonized him, and, curiously enough, the revolt of Wesley against Erastianism found expression in the Oxford movement of 1832, of which John Henry Newman was for many years the leader. More directly traceable to Wesley's influence was the Evangelical movement, which inspired nearly everything that is best and noblest in modern Protestantism.—REV. DR. JAMES B. WARSON (Protestant Episcopal), in *New York Tribune*.

—Upon the meadow and the cornfield, the farmhouse and the cottage, is written by the everlasting finger of God, "Holiness unto the Lord."—George Macdonald.

## THE FAMILY

### FORTH TO MEET HIM

Do not stay away from Him!  
Days are dark and nights are dim,  
And the roar of wind and ocean  
Keeps afar the Bridegroom's voice,  
Yet His steps are drawing near;  
Go and meet Him without fear.  
Winter changes into summer  
When He bids the soul rejoice.

It is good to sit and wait  
For love's hand upon the gate,  
But 'tis better to go forward  
Through the wind and through the rain,  
So the sooner thus to stand  
Face to face and hand in hand;  
For to hearts that throb with longing  
Every moment is pure gain.

You may find Him in the street,  
Where the needy people meet,  
Or where the poor are dying  
In some little darkened room;  
Where the sad lips part in prayer,  
Or the earth-worn hearts despair,  
He will come to lighten sorrow,  
And to send away the gloom.

You may find Him in the light  
Of the lonely mountain-height,  
Or in the secret chamber  
At the dawn or close of day,  
When the spirit seeks its Lord;  
There is heard the Master's word,  
For from those who go to meet Him  
He is never far away.

Therefore do not idly wait  
Though the Bridegroom tarry late,  
But go ye forth to meet Him  
With your lamps well-trimmed and bright;  
For their joy shall never cease,  
And their hearts are full of peace,  
Whose quest of love has ended  
In the gladness of His light.

—MARIANNE FARNINGHAM, in *Christian World*.

### Thoughts for the Thoughtful

When you go out in the morning,  
To begin the work of the day,  
Don't neglect the little chances  
You will find along the way;  
For in lifting another's burden,  
And speaking a word of cheer,  
You will find your own cares lighter,  
And easier far to bear.

—Mrs. F. S. Lovejoy.

Love your neighbor, yet pull not down  
your hedge. — George Herbert.

A man is relieved and gay when he has  
put his heart into his work and done his  
best; but what he has said or done other-  
wise shall give him no peace. — Emerson.

Oh, that Christ would break down the  
old narrow vessels of these narrow and ebb  
souls, and make fair, deep, wide and broad  
souls, to hold a sea, and a full tide flowing  
over all its banks, of Christ's love! — Samuel  
Rutherford.

God does not show us the whole plan of  
our life at a burst, but unfolds it to us, bit  
by bit. Each day He gives us the oppor-  
tunity of weaving a curtain, carving a peg,  
fashioning the metal. We know not what  
we do. But at the end of our life the dis-  
jointed pieces will suddenly come together,  
and we shall see the symmetry and beauty

of the Divine thought. — Rev. F. B. Meyer.

The promise of our Lord to His disciples  
was of the Holy Spirit as the "Comforter"  
in all their tribulations and conflicts. The  
word here translated "Comforter" is more  
literally "Stander-by." Its suggestion is of  
One ever at hand, ready to give support  
and help. All of us ought to have comfort,  
strength and courage, in the consciousness  
that the divine Stander-by is ever at our  
side to sustain us to the end. And if we  
ourselves are comforted, we shall be the  
means of comfort to others. — H. Clay  
Trumbull, D. D.

Our tasks are so many, and our time is so  
brief, that we cannot afford to pause in the  
work to which we are God-appointed until  
our little day ends. But we can work bet-  
ter, and are more likely to endure the  
stress of worthy toil until life's eventide,  
if we insist on keeping our tempers calm.  
The overwrought work spirit is nearly as  
bad as idleness. The "fussy" worker is  
never the best workman. Neither is he in  
whom "hustling" is a half-mania. Yet  
we must not slumber while the day lasts.  
Restfulness in work, the outgrowth and  
proof of the peace of the mind that is  
stayed on God, is the true rule. — S. S.  
Times.

"Tommy," said Wesley, "touch that!"  
pointing to a dock.

The itinerant did so.

"Do you feel anything?" asked Wesley.

"No," replied his friend.

"Touch that," continued Wesley, point-  
ing to a nettle.

His companion obeyed, and was stung.

"Now, Tommy," remarked Wesley,  
"some men are like docks: say what you  
will to them, they are stupid and insensi-  
ble. Others are like nettles: touch them,  
and they resent it. Tommy, you are a  
nettle; and for my part, I would rather  
have to do with a nettle than a dock." —  
Wesley Year-book.

The pain is not taken away, but the  
power of Christ is given, and the suffering  
is endured with patience. It is the secret  
of the deep, quiet joy we see oftentimes in  
the home of sorrow. The grief is crush-  
ing; but God's blessed comfort comes in  
gentle whispers, and the mourner rejoices.  
The grief is not taken away. The dead  
is not restored. But the divine love comes  
into the heart, making it strong to accept  
the sorrow and say, "Thy will be done." —  
J. R. Miller, D. D.

She was the mother of a large family,  
and, being in plain circumstances, was  
required to do her own work. Sometimes,  
in the multitude of her tasks and cares, she  
lost the sweetness of her peace, and, like  
Martha, became troubled or worried with  
her much serving. One morning she had  
been unusually hurried, and things had  
not gone smoothly. She had breakfast to  
get for her family, her husband to care for  
as he hastened away early to his work, and  
her children to make ready for school.  
There were other household duties which  
filled the poor, weak woman's hands, until  
her strength was well-nigh utterly ex-  
hausted. And she had not gone through it  
all that morning in a sweet, peaceful way.  
She had allowed herself to lose her patience,  
and to grow fretful, vexed and unhappy.  
She had spoken quick, hasty, petulant  
words to her husband and her children.  
Her heart had been in a fever of irritation  
and disquiet all the morning.

When the children were gone, and the  
pressing tasks were finished, and the house  
was all quiet, the tired woman crept up-

stairs to her own room. She was greatly  
discouraged. She felt that her morning had  
been a most unsatisfactory one; that she  
had sadly failed in her duty; that she had  
grieved her Master by her want of patience  
and gentleness and had hurt her children's  
lives by her fretfulness and her ill-tempered  
words. Shutting her door, she took up her  
Bible and read the story of the healing of  
the sick woman: "He touched her hand,  
and the fever left her; and she arose, and  
ministered unto them."

"Ah!" she said, "if I could have had  
that touch before I began my morning's  
work, the fever would have left me, and I  
should then have been prepared to minister  
sweetly and peacefully to my family." She  
had learned that she needed the touch of  
Christ to make her ready for beautiful and  
gentle service. — *Helpful Thoughts*.

Just for today; tomorrow is not mine  
And may be spent where days unclouded  
shine.

This cross is heavy for an upward way,  
My weak hands tremble; give me strength  
today.

Just for today; the poorest child am I  
That heavenward looks, yet ravens when they  
cry  
Receive Thy bounty, though despised are they,  
Remember, then, this lowly heart today.

Just for today; it is much better so;  
I might grow arrogant did I not know  
My poverty, yet find it sweet to say,  
"It is Thy gift, the blessings of today."

Just for today; what more can heart demand  
From One who will each longing understand?  
Thy love withholds no treasure, so I pray:  
"Choose what may come, but give me strength  
today."

— Myra Goodwin Plantz.

### THE UNEXPECTED WEDDING

#### A True Story

ELIZABETH PRESTON ALLAN.

ALTHOUGH the mercury stood below  
twenty, and the air was full of  
snow-flakes, and a keen wind made your  
eyes smart, there was one place in Will-  
iamsburg that made you think of blue  
skies and bird songs. This was the village  
church. Nobody knew how many nights  
old Uncle Rafe, the colored sexton, had  
watched that furnace fire to make this  
balmy atmosphere possible; nobody knew  
how many comforts and newspapers had  
been used as overcoats for all these palms,  
and lilies, and begonias, that everywhere  
made the old church beautiful; and it  
was almost as hard to count the nimble  
fingers that had arranged plant and  
wreath and vine and bouquet, until the  
plain little building blossomed like a rose.

It could mean but one thing. Some-  
body was evidently going to get married  
here, right in the middle of the winter.  
And if your wits are sharp, you will not  
find it hard to pick her out from the rest.  
You will know her by the "luminous  
mist" in her eyes; by the little quiver in  
her voice; by the half shy and yet alto-  
gether glad look she wears.

For her comrades have brought her  
down to look at their work. No florist  
has had his finger in it all; indeed, the  
village can boast of no florist; all these  
beautiful plants have blossomed for love,  
not money, and loving fingers have made  
them into this fairyland of palm and  
smilax and fern, and scarlet and gold and  
pink and white.

There is no tyrannical law, among the  
bride's unconventional neighbors, to keep



her shut up on her wedding-day, and here little rosy-cheeked bride, looking around, she is, among her young friends, enjoying the beautiful sight.

"I was determined you should see it, Marian," said a fussy little lady, "because you know you'll have to keep your eyes on the hem of your dress tonight—brides always do; and then you would never have known what a beautiful wedding you had."

"And now I will never forget it, and how good and sweet you have all been to me," she answered, her eyes shining. And then her fair face flushed like an aurora, for the "other fellow" in this wedding plan came up.

"Miss Marian," he said, with a frank, unconscious manner, "here's a regular stump!"

She looked just a little startled, and waited.

"It seems that we are not the only people in the world who like the 18th of January for a wedding day. Dr. Chester was notified yesterday to hold himself in readiness to marry a couple from Lone Valley at twelve o'clock today. He thought of course the ceremony would be performed at the manse. Not a bit of it! A whole bridal party has come, and they have gone to the hotel to put on their best clothes, and their hearts are set on a church wedding."

"Well, their hearts must be upset, then," said the fussy lady. "This church is engaged, and they can't be married here in your flowers, Marian. The bride might as well borrow your dress!"

An uproar was raised at once, and under its cover the young man said, in a low voice: "They are very poor people, dearest. I don't suppose they have a single blossom."

"Oh, I'm so glad!" cried the girl, with a flash of bright tears. "I don't mean that I am glad they are poor, but I am so glad they can have all this beauty to be married in. Let us have them think it is theirs, Edgar. It is theirs. I make them a present of my wedding decorations right now!"

And then the little hand nearest him got such a hard squeeze that the engagement ring almost cut the soft fingers.

An hour later, Marian and her party stood huddled under the choir gallery to watch the wedding from Lone Valley. Yes, they were evidently poor, and their efforts to be fine were infinitely pathetic; but they were happy, and they were delighted with being married in church, in such a church as they had never dreamed of.

"Where'd all them flowers come from?" Marian and her fiancé heard the bride ask, at the church door. And there was no doubt in the mind of her elated young man. This wedding was the day for which all other days had been, to him. Was it surprising that his countrymen should have decorated their church for such an event?

"I let 'em know yistiddy what was goin' to happen," he answered, in a tone of supreme satisfaction.

"La! Jim, d'yer reckon they did all this here 'cause we wuz gittin' married?"

"'Course they did. What else did they do it fur? An' I mus' say they done the handsome thing by us."

"I'd like to thank somebody," said the

and Marian was suddenly pushed forward by her comrades.

"This is the young lady that made you a present of the flowers and evergreens," said the fussy person.

The bride from Lone Valley blushed furiously, and stammered out an awkward little speech, but Marian kissed her on each red cheek (her own not much paler) and whispered: "I hope you'll always be as happy as giving you the flowers has made me!"

"Well, if there's any such thing as luck," said the fussy person, smuggling away a tear from the end of her nose, "you ought to have it, Marian, with this sort of a Golden Rule-y beginning."

"The only true luck there is in the world," said the old preacher, who had watched the pretty scene, "is the blessing of God which always abides with those who are like Him in deeds of loving-kindness!"

Lexington, Va.

## VICTORIA

A gracious monarch—woman more than queen—

The whole world sorrows at her bier today. Her ears are dead to sounds of strife or fray.

Peaceful her death, as her brave life had been.

Of noble soul, of sweet and gracious mien, Of tender heart, where sorrow oft held sway,

She passed from life as, after the long day

The wearied reaper turns toward home, at e'en.

Let the great world its signs of sorrow bring,

Heap high the throne with emblem and with wreath;

Let one sad wail throughout her empire ring;

Her long, great reign is ended—by King Death.

But she went smiling o'er the mist-veiled flood

To greet her husband, and to meet her God.

— Boston Transcript.

## Only a Cup of Tea

A GROUP of bright-faced young women were chatting together in the parlor over their afternoon tea when a distant knocking caught the ear of the pretty girl hostess.

"Excuse me a minute, please," she exclaimed, springing to her feet. "I mustn't leave that knock unanswered, for I suspect it is mother's washerwoman bringing home our clean clothes."

The surmise was quite right. Mrs. Knott, the washerwoman, stood at the back door with a heavy willow basket in her arms. She was a slight little woman who always looked too frail for the hard work she was obliged to do. This afternoon her lips were almost colorless and there were dark rings under her eyes. She was almost breathless from her long walk with her heavy burden, and her chest heaved spasmodically.

"Come in and sit down while I get the money," said the girl, sweetly.

She stepped into the adjoining room for her purse, and as she came back the white face of the woman at the door stirred her sympathetic heart to a sudden quick pity.

"How tired you look!" she cried. "Wait and I'll get you a cup of tea."

She had flashed out of sight in an instant, and was back again before Mrs. Knott had

recovered from her surprise. On a dainty tray she carried a cup of delicate china from which rose a tempting fragrance.

"Drink this," she said. "I'm sure you'll feel better."

The woman's hardened hand trembled as she took the cup and hastily drank its contents. The warmth seemed to spread through her chilled, exhausted body. Yes, her heart, too, felt the comfortable glow. A minute before she had been worn out, discouraged, hopeless. Now a new courage stirred within her. As she had climbed the steps she had thought how sadly insufficient for her needs the pay for her work would be. Now she thought of the necessities it would purchase for her children, and her face grew bright. She went out into the dusk and dampness of the late afternoon with a step that was no longer hopeless. — Forward.

## W. F. M. S. NOTES

— The Woman's Foreign Missionary Society of the Methodist Episcopal Church has cause for gratitude to God that not one of the missionaries of the Society in China suffered death or personal molestation.

— Miss Emma L. Knowles writes from Darjeeling, India, that her new school is prospering, but is at present in a house so small as to be a hindrance to much growth.

— Last year in the Gonda District, North India, there were 47 women baptized during the year, and the number under religious instruction is 1,162.

— Miss Ella Glover writes that fuel and food are much cheaper in Tien-Tsin than in Peking. Tsunhua is absolutely desolate.

— The "India fever" has been unusually prevalent, and several of our missionaries have shared this undesirable experience. Happily all are reported better.

— Miss Singh of India sends this Christmas message: "We women of India send you love and greetings, for have you not been the means of bringing Christmas into many lives?"

— Miss Blackmore is in Singapore. Miss Cody has been transferred from Manila to Singapore, and it is hoped the kindergarten work will be extended in Malaysia.

— Miss Kneeland is carrying on the work in Rosario most admirably, as is Miss Hewitt in Montevideo.

— The new building in Nagoya, Japan, is nearing completion, and for some weeks before the school closed the girls held a prayer-meeting before breakfast to express their gratitude to God for the new building and for preparing their hearts to go into it. Miss Bender writes: "I have indeed a true yoke-fellow in Miss Atkinson, and I am grateful for all she is to the work and to me."

— Mrs. Jewell and Dr. Gloss are both in this country; the former at the home of her sister in California, and the latter in Illinois.

— Miss Fannie Young, one of Miss Stephens' assistants, supported by the New England Branch, whose work is evangelistic in the villages surrounding Madras, writes: "One feels their hands tied, so many are in need of food. The villages are full of people from the country round about, and when we speak to them of Jesus they turn around and tell us that God only loves the white folks, that He does not care for them. One woman said: 'Does God care, does He care? I have five little ones, and we have not had a morsel for forty-eight hours. How am I to believe that God loves us when He does not give us food and my children cry for it?' Oh pray for them, and show me how best to

help these poor people, for my heart aches for them so, and I wish, oh, how I wish, I could help them!"

—Miss Isabella Thoburn writes: "My thoughts and my heart are often on the other side of the sea these days." Of Miss Nichols' and Miss Stearns' labors during her absence she makes grateful and appreciative mention. "There is a very interesting class of girls in Lucknow College, nearly all studying with some definite plan in view for being useful. The school-girls feel the inspiration of the efforts and successes they see among college girls."

—Crandon Hall is the name of the fine building in Rome erected by the women of the W. F. M. S. The beginning was a school of ten pupils; the enrollment now is 150. These are not only instructed in science, art, music, and the various intellectual departments, but in the Gospel of the Son of God. Miss Vickery is the head of this institution, and Miss Hall has a primary school. The message comes: "We put up today in Crandon Hall the little tablet with 'New England Room' on it in gilt letters."

—From Pueblo, Mexico, comes an interesting letter from Miss Limburger, writing of the success of the normal school there, known as an "American institution," which has already made "a reputation for thoroughness of teaching, for the opportunity offered of learning the English language, and for the care taken of children committed to us."

—Friends who have been privileged to see and hear Miss Stephens and Sooboo-nagam Ammal, from Madras, India, may like to hear a few words from Bishop Warne, who was gratified both at the quality and the variety of the work that is being done by the W. F. M. S. in Madras: "Adaptation is a marked feature of the whole group and of each building. Skidmore Hall was filled with children from the different schools. In the centre sat the hundred girls of the orphanages; on one side the richly dressed, jewel-laden girls from the high-caste schools; opposite them, and in striking contrast, the scantily clad children from the poor, low-caste and non-caste villages of the city. Among the visitors were a number of high-caste zenana women."

### Not Piety, but Pork

THE following bit of Nonconformist humor, says the *Youth's Companion*, is taken from "The Farringdons," an English romance. The speakers are Mrs. Bateson and Mrs. Hankey, worthy wives, but not altogether above feeling a certain pleasure in showing up the ways of husbands.

"They've no sense, men haven't," said Mrs. Hankey, "that's what's the matter with them."

"You never spoke a truer word, Mrs. Hankey," replied Mrs. Bateson. "The very best of them don't properly know the difference between their souls and their stomachs, and they fancy they are a-wrestling with their doubts when it is really their dinners that are a-wrestling with them."

"Now take Bateson himself," continued Mrs. Bateson. "A kinder husband or better Methodist never drew breath, yet so sure as he touches a bit of pork, he begins to worry himself about the doctrine of election till there's no living with him. And then he'll sit in the front parlor and engage in prayer for hours at a time till I says to him:

"'Bateson,' says I, 'I'd be ashamed to go troubling the Lord with a prayer, when a pinch of carbonate o' soda would set things straight again.'"

## BOYS AND GIRLS

### WHEN QUEEN VICTORIA WAS A LITTLE GIRL

MRS. O. W. SCOTT.

THE good Queen of England, whose reign of sixty-three years has been ended by her death, has lived so well that all nations mourn her loss. It means a very great deal to be a good queen, but to be a good queen and also a true and wise woman, means much more. Victoria was



THE PRINCESS VICTORIA IN 1830

both, and the history of her long reign will be full of lessons which will be useful not only to kings and queens, but to common people.

When she was a little child her mother, the Duchess of Kent, saw how near she was to the crown, and trained her with that thought in mind. She aimed, first of all, to educate her for usefulness, teaching her to be thoughtful for others, unselfish, industrious and economical. It is said that Victoria had very little money to spend in those early days, and that she kept account of every penny and shilling. These habits became fixed, so that even as Queen she did not forget them.

While she was a little girl Victoria was fond of all childish amusements, but was especially devoted to dolls and had an extremely large family of them, numbering one hundred and thirty-two. Many of these are still preserved, and make an interesting collection which, one writer says, the Queen sometimes looked over in her later years. These dolls were not like the elegant creations of today, but were "Dutch dolls" or "Flanders babies," made of wood. Their cheeks and lips were painted brightly, and they had clumsy joints and "spindle legs," but the future Queen loved them and made most of their clothes with her own fingers. She dressed them to represent

ladies of the court and named them after those members of the royal household. More than twenty little dolls' cushions are still preserved, which Victoria made of bits of silk and satin, all sewed and stuffed with greatest care, presumably for the benefit of her dolls' wooden joints.

The kind, loving heart of this "mother of dolls" seems to have drawn to her the hearts of her small English subjects in later years, for it is not so very long ago that a little girl wrote to her as follows: "Dear Queen: I let my doll fall into a hole in the mountain, and as I know that the other side of the world belongs to you, I wish you would send some one there to find my doll." This request found its way to the Queen who, while she did not send to "the other side of the world," did send a new doll to the writer of the letter.

Victoria's favorite picture-book is also preserved, and in an English magazine we find it fully described. It was printed in 1811. Its cover was blue and white, tied with pink ribbon, and its title, "Ellen, or the Naughty Girl Reclaimed." Each verse of the poem-story is illustrated with a cut-out figure, separate from the book, one head fitting the various bodies after the fashion of paper dolls. Ellen is introduced as a little girl in white, who has thrown her book upon the ground, and the description says:

"And though her face is fair and mild,  
You view a stubborn, naughty child;  
Nay, Ellen is so wayward grown,  
Her book upon the ground is thrown,  
And kind mamma, who loves so well,  
Can neither make her read or spell."

Ellen reforms only after being stolen by gypsies and passing through other trying experiences. It is interesting to know that Victoria made other faces for Ellen than the one furnished by the original artist, with her own pencil.

Among the other toys still in existence which were highly prized, are a small swing-mirror and a doll's chair.

In 1829, when Victoria was ten years old, King George IV., then King of England, gave her a piano. The case was of choice rosewood, and it was considered very elegant. Upon this she learned to play, so that in time she became a good pianist.

All the time her mother was careful not to give her the slightest idea that some day she might be Queen, and all the people around her were pledged to secrecy. But when Victoria was eleven, her uncle, King George, died, and William IV., who succeeded him, had no children. This made it very probable that she would be the next ruler, and she was told of the wonderful future which awaited her. The self-control and thoughtfulness which had marked her childhood did not desert her as she received the news. It is said that tears filled her eyes as she tried to realize what it meant, and she finally said: "Now, many a child would boast, but they don't know the difficulty. There is much splendor, but there is much responsibility." Her good mother led her away, and together they knelt to ask God to protect and prepare this little girl for the life to which He might call her.

From that time Victoria was under special tutors, and was a diligent student, but always retained a gentle, considerate spirit. She was only eighteen when her uncle, William IV., died, and she was crowned Queen of Great Britain and Ireland.

Malden, Mass.



## OUR BOOK TABLE

**The Influence of Christ in Modern Life.** Being a Study of the New Problems of the Church in American Society. By Newell Dwight Hillis. Macmillan Co.: New York. Price, \$1.50.

These addresses were written for the educated young men of the country who are troubled by the skepticism of the times and for multitudes of busy people who want to know what is left of the evangel of Christ now that the critical era is passing away, or, as Dr. Hillis says, "has passed away." The author thinks that "the critical epoch has gone and the creative era has come, and that, plainly, there is a new spirit in letters, in art, in philosophy, and in religion." He aims to voice and defend this new spirit. He accepts evolution and the new views of the Bible. He parts company wholly with the old Calvinism. He presents fifteen addresses (or sermons without text and divisions) on such themes as, "The Higher Nature of Man as a Revelation of God," "God's Silence and His Voices," "The Automatic Judgment Seat in Man," "The Supremacy of Christ," "The Church." They are popular rather than scholarly or profound, and will do good to the class for whom they are intended.

**The Chinaman as We See Him, and Fifty Years of Work for Him.** By Rev. Ira M. Condit, D. D. F. H. Revell Co.: New York and Chicago. Price, \$1.25.

An excellent account of work among the Chinese on the Pacific Coast of this country, with illuminative illustrations. It seems that the present number of Chinese in the United States is 100,000 or thereabouts, of whom 18,000 are in San Francisco, 54,000 on that coast outside that city, and 28,000 in the rest of the country. The Chinese Christians in the United States at present are put at 1,600, but there have been 4,000 in all; in attendance at evening schools there are 3,700, and attending Sunday-schools, 2,500; Chinese born in the United States, 3,000; lay preachers converted here who have labored either here or in China, 60; ordained Chinese ministers converted in the United States, 12; whole amount given by the Chinese in the United States for Christian work in their native land, \$60,000. Dr. Condit is a Presbyterian missionary of long experience. His narratives are full of life and interest, his information complete and exact. The book ought to awaken deeper consideration for a part of our population whom, as a people, we have not treated fittingly or as a Christian nation should.

**Principles of Religious Education.** Longmans, Green & Co.: New York. Price, \$1.50.

This is a course of "Christian Knowledge Lectures" delivered a year ago in St. Bartholomew's Church, New York, under the auspices of the Sunday School Commission of the Diocese of New York. Bishop Potter writes an introduction. The lectures, ten in number, are by Prof. Nicholas M. Butler, Bishop Doane, Professor De Garmo, Dean Hodges, President G. Stanley Hall, Prof. Charles F. Kent, Prof. Richard G. Moulton, Prof. F. M. McMurtry, President Walter L. Hervey, and Rev. Pascal Harrower. They treat of such practical and important themes as "The Study of the Bible as Literature," "Use of Geography in Religious Instruction," "Use of Biography," "Religious Content of the Child-Mind," "Preparation of the Sunday-school Teacher," and "Educational Work of the Christian Church." With such men to handle such topics there can be no question as to the value of the book. We are sorry that we have no room to give extracts.

**The Substitute Quarterback.** By Eustice Williams. Dana Estes & Co.: Boston. Price, \$1.

As the title indicates, football is the theme. The substitute quarterback plays a mean, traitorous trick, for which he is punished; but there is repentance and recovery.

ery. The scene is a preparatory school, and the hero, in knee pants, seems to us decidedly too young for the love passages which are introduced. They are not very pronounced, but it would have been better to have none at that age.

## Magazines

— Rudyard Kipling's new serial story, "Kim," commences in the January number of *Cassell's Magazine*. A portrait of Mr. Kipling appears on the cover. The story is illustrated by J. Lockwood Kipling, E. J. Weeks, and H. M. Millar. The pages this month are crowded with entertaining matter, including illustrated articles, stories, and the regular departments. "Harnessing Niagara," "This and That about Madame Melba," "The Noble Sport of Falconry," and "Snowed Up" are particularly interesting and well-illustrated contributions. (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

— A new portrait of Barrett Wendell graces the January *Book Buyer* as a frontispiece. The "Rambler's" bright paragraphs are plentifully punctured with illustrations. Mr. Howell's "Reminiscences" are delightfully reviewed by E. C. Stedman. "The Artistic Temperament" is an essay by Mary Taylor Blauvelt upon the character of T. Sandys ("Sentimental Tommy"). The literary notes and book reviews are valuable and up to date. (Charles Scribner's Sons: New York.)

— The January *Quiver* has a new and lovely cover design, with an extremely pleasing table of contents, which includes stories, short articles, religious contributions, etc. The two serials — "The Maker of Headville" and "The Furnace for Gold" — have new and increasingly interesting instalments. "Of a Christmas Morning," by Barrington MacGregor, is specially worthy of note for its unique and artistic beauty. "A New Century Enterprise" gives interesting points about some of the missionaries in the Free Church campaign. Rev. Dr. Hugh Macmillan teaches some unthought-of "Pavement Lessons." (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

— We find in the *Contemporary Review* for January several very interesting and important pieces. Among these are: "The Scottish Church and the Scottish People," by Principal Fairbairn; "Cycles and Motors in 1900," by Joseph Pennell; "England and Russia," by J. Novicow; and "The Chinese Wolf and the European Lamb," by E. J. Dillon. The last gives a terrible record of the nameless and shameless barbarities perpetrated by the troops of the allied armies upon the helpless Chinese. If his narrative be true, they have brought a blot upon the Christian name which nothing can ever wipe out. We are in considerable doubt as to how far his statements can be trusted, for he shows a very decided animosity to the missionaries, and says some things which cannot be accepted. For example, he declares: "The level of social morality in China is not lower than in Christian countries, but rather higher;" and: "China has never given the Powers any just cause of complaint." (Leonard Scott Publication Co.: New York.)

— With the number for January the *Nineteenth Century* finds it necessary to make a slight change in its name by adding the words, "And After." The usual pleasing variety of contents is supplied. The Nicaragua Canal question is treated from the British point of view, and the Catholic doctrine of indulgences from the Catholic point. A strong plea is made for a day of purification — that is, for the general agreement upon some one day, perhaps

the first of May, when a combined attack should be made upon dirt of all kinds throughout the land. There is a very graphic and accurate account of the battle of Spion Kop, which the writer calls "the most desperate battle by British troops in the last half-century." (Leonard Scott Publication Co.: New York.)

— With the January issue the *Critic* celebrates its twentieth birthday, and many are the hearty letters of congratulation that have poured in upon it from literary people of note. It began as a fortnightly, then became a weekly, and after eighteen years turned itself into a monthly magazine — one of the very best of the literary journals of the day. The "Lounge's" department is profusely illustrated this month, and there is an admirable list of articles. Fresh chapters in "The Forest School-master" will delight the readers of that serial, and a fine portrait of the author, Peter Rosegger, is given. (The Critic: 27 and 29 West 23d St., New York.)

— The cover of the January *Donahoe's* carries a portrait of the Pope, with the inscription, "The greatest man of the century." Anna Seaton Schmidt, in an illustrated paper, shows us "The Society of the Misericordia." "As Things are in China" is an extended paper by Rev. Joseph M. Gleason, who was with the American army in Peking — a view from the Catholic standpoint, of course. "The Irish Doctor," "Wordsworth's Home," and "Private Schools and their Relation to the State," are leading papers outside of the stories and poems that help to make the number interesting. (Donahoe's Magazine Company: Boston.)

— The *World's Work*, the new magazine launched by Doubleday, Page & Co., New York, in November, has leaped to a wonderful measure of success already, rivaling in circulation the old monthly favorites. Its large January issue was exhausted in a very few days. The feature of this magazine is carried in its title: it photographs, with unrivaled illustrations and in brief but luminous phrase, the current "world's work." The February number, which is very fine, besides "A History of the Month," has richly illustrated papers on: "A Day's Work of a Naturalist," "Cecil Rhodes," "Germany under a Strenuous Emperor," "The Industrial Conquest of the World," and "Kitchener and his Task." (25 cents a month, or \$3 a year.)

## Scrofula

This root of many evils—

To sores, abscesses, cutaneous eruptions, dysipsia, readiness to catch cold and inability to get rid of it easily, catarrh, and other ailments including the consumptive tendency—

Is removed by Hood's Sarsaparilla so completely that a radical and permanent cure is effected.

This statement is proved by thousands of voluntary testimonials. SILAS VERNON, Wawarsing, N. Y., writes: "When our daughter was two years old, she broke out all over her face and head with scrofula sores. Nothing we did for her seemed to do her any good, and we had become almost discouraged when we thought we would try Hood's Sarsaparilla. The first bottle helped her and when she had taken six the sores were all healed and her face was smooth. She has never shown any sign of the scrofula returning."

## Hood's Sarsaparilla

cleanses the system of all humors inherited or acquired and makes rich, healthy blood.

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla

## Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, Ph. D.

### Passing the Portals

"How beautiful it is for a man to die  
Upon the walls of Zion; to be called  
Like a watch-worn and weary sentinel  
To put his armor off, and rest in heaven."

The last day had been passed in a round of duties and kindnesses. An old friend's funeral had been attended. A bedridden pilgrim lingering on the verge of time was visited on his way home. Some suffering was allotted Bishop Ninde that evening before he closed his eyes in slumber. But the "all's well" rang through the house and sang in his soul ere the night set in. No one dreamed that the final hour was so near. Already the angel of death was winging to that peaceful chamber to sever gently "the silver cord" and set that noble spirit free.

"There he lay like a warrior taking his rest,  
With his martial cloak around him."

### "The White Flower of a Blameless Life"

Goodness, pure and simple, was the bulwark of our much-loved Bishop's life. Those of us who were privileged to meet him day after day in his theological classes at Evanston, Ills., were deeply impressed with the crystalline beauty of his Christlike character. For four years Epworthians everywhere looked up to him as our Bishop, strong in every essential of manly strength, a knightly soul "without fear and without reproach." He did not court conflict with satanic adversaries, but when they assailed him or the cause he cherished, he was not wanting in high heroism. He was ever ready for brave resistance or firm advance when necessary to the progress of righteous principles.

"Who knows nothing base  
Fears nothing known."

### A Model

"Lives of great men all remind us  
We can make our lives sublime."

These lines of Longfellow are profoundly true if we fail not to recognize goodness as the chief essential of true greatness. Carlyle declares: "Universal history is, at bottom, the history of great men." It is well for all of us to yield ourselves to the molding power of those who can aid in shaping our characters according to the Supreme Model. Undoubtedly the most Christlike lives are safest in their influence upon others. Hence what a treasure we have in the excellent pattern left us by our sainted Bishop. We commend the careful study of his life to all our young people. May we emulate his genuineness and unfaltering trust in the good! Then indeed shall our lives move on as smoothly, and we shall know and fill our sphere as naturally and planet-like as he did his.

"O friend! O brother! not in vain  
Thy life so calm and true,  
The silver dropping of the rain,  
The fall of summer dew!"

"As on thy task-field closed the day  
In golden-skied decline,  
His angel met thee on the way  
And lent his arm to thine."

### The Secret

All who knew Bishop Ninde's walk among men had no question concerning his readiness, at any moment, to exchange time's responsibilities for eternity's rewards. He was known as the St. John of our episcopal board. His childlike trust and warm-hearted love for Christ endeared him to Christians of every fold, and re-

vealed the secret of his winsome influence.

"O holy trust! O endless sense of rest!  
Like the beloved John  
To lay his head upon the Saviour's breast  
And thus to journey on."

### Aglow

On many church altars the revival fire is blazing. Prayer and persistent effort have fanned the fuel of gospel truth into a blaze. Those nearest to it are aglow with its light and heat. They have become so filled as to radiate the warmth and spread its vivifying power. Frozen hearts are thawing out, tongues long silent are again speaking of Christ's love, and the dead in sin are coming to life. Devout souls are shouting their gladness. Timid ones quietly rejoice. All are encouraged. Zion awakes and puts on new strength. Is there anything on earth more gracious and uplifting than a genuine revival?

### Smoulderings

That some churches have allowed their sacrificial fires to burn very low cannot be questioned. Probably the watch-night service was observed. Indeed, it was very generally honored at the close of the old century. Perhaps the church bell has rung almost every evening since. The pastor has been hard at work and earnest. A few faithful "stand-bys" have given cordial support. No one seems to openly oppose the campaign; and yet apparently very little has been accomplished.

### Ashes

What can be the difficulty? May it not be that too large a proportion of the membership find in their hearts only the ashes of a religious profession where the live coals of divine love once burned brightly? If not a single spark can be found, there should be a complete clearance and an entirely new fire kindled. Shall we not do our part of this necessary preparation, and do it at once?

### Life-Generator

The whole atmosphere about us is provided with exhilarating oxygen. How we enjoy inhaling it! The fire in our grates, also, is quite as dependent upon it as the warmth in our bodies. Similar to it, only vastly more important, is spiritual oxygen requisite to the fire upon heart-altars, and home-altars, and church-altars. Remove obstructions, and He who came at Pentecost accompanied by "a sound from heaven as of a rushing mighty wind," will fill His people, giving them hearts of flame and tongues of fire. Oh, that He might fill to overflowing the soul of every Leaguer!

### The Nursery

We have yet to rightly estimate the immense value of the Sunday-school. Here are multitudes of young lives, which, if transplanted into the church early enough, will grow up as tall cedars, strong and useful. Might not the League work this field in a way to render it grandly fruitful?

### Jubilant Juniors

What a happy company of boys and girls is a Junior League—bright, responsive, courteous, quick to see and to accept the truth! Blessed beyond expression is the man or woman who is capable of superintending and winning the Juniors!

### The Queen of Half a Million

At a recent meeting of the General Cabinet in Chicago, Mrs. Annie E. Smiley, of

Lowell, was elected General Superintendent of the Junior League. We extend hearty congratulations to her, but more especially to the half-million living Juniors who are to receive the genial benedictions of her warm, loving heart. Mrs. Smiley is thoroughly at home in this work. She knows how to win. May her consecrated voice and pen not only inspire the doubting of the Junior League's present membership, but awaken such an interest in childhood conversion that even the children may know Jesus by heart-experience!

### An Excellent Device

It is intended to help the leaders of young people's meetings. Every Monday evening in the Boston Y. M. C. A. rooms is held an institute under the leadership of an expert. Its purpose is to instruct leaders of devotional meetings in treating the topics with power and conciseness, how to introduce variety, secure attendance, encourage prompt participation, and reap spiritual results. Mr. Wm. B. Oliver, Bible Study secretary of the Y. M. C. A., is an enthusiastic Epworthian, and cordially extends this invitation to all who will avail themselves of its advantages.

### San Francisco International

This convention, with the splendid tour across our continent, promises to be one of the choicest treats of a life-time. Plan to go!

### Up-to-Date

Such is the training-school plan presented herewith by Dr. J. F. Berry, who is filling so ably the double position of editor and general secretary. More and more clearly is it dawning upon leaders in every field of human activity that trained workers are necessary to success. Disciplined intelligence is supremely desirable in every enterprise of the church. Nowhere is it more needed than in our League. The institute idea here set forth is worthy of careful study and application. We give it large space because of our faith in its practical value.

### ARCHITECT'S FOOD

#### Grape-Nuts Turned into Big Buildings

The duties of an architect are so multitudinous, looking after the thousand and one details required in the construction of large buildings, that many of them suffer from the constant mental application and require the best of food to keep up their work. The chief draughtsman in the office of R. T. Newberry, Architect, at 1227 New York Life Bldg., Chicago, by name, Henry C. Hengels, says:

"After nine months' constant application in the preparation of the necessary plans and details for the large hotel known as the Post Tavern and the Post Building, at Battle Creek, as well as several other large institutions, I found myself in a very debilitated and dyspeptic condition and unfit for work."

"Instead of medical treatment, I used Grape-Nuts food in place of the usual breakfast cereals. The first few days gave great encouragement, and after a week's use, quite an appreciable improvement manifested itself. Since then, daily use has entirely restored the digestive functions to their natural healthy condition, and I have gained about one pound per week. I am now entirely well and strong again and am able to apply myself to work with more than usual vigor. I consider Grape-Nuts a most valuable food for all brain workers. The help this food has given me is incalculable."



## EPWORTH LEAGUE EXTENSION

My first Secretary's report to the Board of Control contained this paragraph:

The training-school plan should be introduced as far as possible into all our district conventions. It would be found an excellent substitute for the more formal and less practical essays and addresses. There is a woful lack of information in the average chapter concerning the best methods of doing the things contemplated by our plan. Multitudes of our young people are willing to work, but they do not know how. They should be drilled, drilled, drilled. Inspiration will come with knowledge.

This recommendation was referred to a special committee. The subject received careful consideration, and both the committee and the board gave hearty endorsement to the general idea. Subsequently a committee, consisting of J. F. Berry, W. W. Cooper, and J. M. Durrell, was appointed to go into the matter specifically, devise plans, and set the scheme in motion. The brethren named have been in prayerful consultation, and tentative arrangements have been outlined to carry out the instructions given us. In reaching conclusions, we have consulted freely with pastors and active laymen in different parts of the church, and have sought light from every possible source.

In certain isolated cases the methods employed in the district conventions are popular and effective. In such cases, it is not proposed to interfere with them, even to the extent of suggesting any modifications. Methods which are securing the results we are aiming at should be retained and strengthened. In a majority of cases, however, there seems to be a settled conviction in the hearts of our leaders that the average convention has become stereotyped, somewhat monotonous, and fails to secure the tangible results which are so desirable. This is partly because programs have lacked in the practical element, and partly because substantially the same things have been attempted year after year. The consensus of opinion warrants me in saying that the Epworth League, as a whole, is now ready for a radical change in the material and methods of its conventions. To meet this actual demand, I proposed to the Board of Control, and now urge upon the leaders of the organization generally, the adoption of the training-school idea.

### EPWORTH LEAGUE INSTITUTES

I make a distinction between conventions and district institutes. The Annual Conference, State, and International gatherings should be conventions. They should consist of a series of mass-meetings, with rapturous choruses, thoughtful papers, and great addresses. The object should be chiefly inspirational. On the other hand, the district institute, while not lacking in spiritual and inspirational features, should be chiefly a school—a time for face-to-face, heart-to-heart drill in methods of Christian service. In these institutes the presiding elder, the pastors, Epworth League workers, Sunday-school officers and teachers, and all other allied agencies for aggressive spiritual work should participate. They should be held once or twice a year, as circumstances seem to demand. In addition to the study of themes directly indicated by the Epworth League departmental wheel, some fundamentals of church life and progress must be particularly emphasized. I name a few that are vital:

1. The English Bible: how to study and how to use.
2. Christian missions and related benevolences.
3. Methodist Episcopal doctrines and polity.
4. Personal evangelism.
5. Christian stewardship.

The instruction in Epworth League departmental work covers a wide range of topics of the greatest moment. It will reveal to the membership of the church as well as to the membership of the League the supreme importance of the activities which we are striving to carry forward under the direction of our vice-presidents. More than that: it will drill our young people in the best ways of doing our work.

What a marvelous organization we have! What comprehensive and useful plans the founders of the Epworth League gave us for the intellectual, social, and spiritual culture of the young people of the church and of the community! But in many cases how indifferently these plans are worked! Am I putting it too strongly when I declare that most of our young people are willing for service, but that the number who

are actually at work is alarmingly small? Why is this? It is because they do not know how to do the duties which ought to be done. THE GREAT URGENT, CRYING NEED OF THE ORGANIZATION AT THIS MOMENT IS SYSTEMATIC DRILLING IN THE WAYS AND MEANS OF DOING THE BLESSED DUTIES CONTEMPLATED IN OUR GENERAL PLAN OF WORK. We have been playing at our task. The most efficient has not measured half way up to his best. The church has a right to expect more than we have been doing. God knows what our opportunities have been. He expects more than we have even tried to do.

### THE TEACHING OF TEACHERS

But to whom shall we look for instruction upon the vital themes indicated? The instruction must be of two kinds: the teaching of the types and the teaching of the lips.

1. *The Teaching of the Types.*—A series of booklets covering the subjects we desire to emphasize is now in course of preparation. They will be brief, direct, comprehensive, informing. In no case will they aim to be technical. Because of limitations of space, they cannot be exhaustive. They will rather be nutshell expositions. They are being prepared by persons who have had much actual experience in the fields they have been assigned to cover. Theories will be eschewed, generalities omitted. Plans that will work will be illustrated. Better than that. Plans that have worked will be given chief place.

I give some titles: "Bible Study Courses and Helps," "Bible Study in the Epworth League," "Junior Bible Study," "Mission Study," "The Work of the Missionary Committee," "Stewardship," "One Thousand Epworth League Questions," "The Devotional Meeting," "The League Secretary," "Departmental Pamphlets," "Junior Manual," "Manual of Instruction for Leaders of District Institutes," "Hints for Soul-Winners." These booklets will be neatly printed and issued in uniform size so far as practicable. The price will be low. It is hoped that the demand will be large, and that many thousands of copies will be distributed. Additions will be made from time to time as the development of the work seems to demand. Aside from any other forms of instruction and inspiration, these plain and suggestive little volumes ought to enable hundreds of presiding-elders and district presidents to conduct a district institute of very great interest and profit.

2. *The Teaching of the Lips.*—But the plan contemplates a series of general workers' conferences in different parts of the church, to help prepare institute leaders for their work. What may be called an experimental one will be held at Delaware, O., March 20-22. The attendance will be limited to the members of the General Board of Control, presiding elders, and state, conference, and district officers. This will naturally include many pastors. President Bashford and the good people of Delaware have sent us an invitation brimful of Christian cordiality. During the evenings of the conference the great university hall will be at our disposal, and smaller rooms will be used for drill work during the day sessions. The hospitable people will open their doors and give free entertainment to all who come under the call indicated above.

No formal program will be built. The gathering will be essentially a conference. In addition to the study of Epworth League departmental work, the five great themes already named will be the centres around which will cluster our thought and prayer and untrammelled discussion.

The faculty of instruction has not yet been completed. But I aim to get together the strongest body of specialists in Methodism. Those invited thus far have responded with delightful cordiality. Every one will regret that, owing to the fact that he must preside at the Philadelphia Conference that week, Bishop Joyce cannot be present. But one or more Bishops will be with us, with doctors and professors and Epworth League teachers not a few. It will be a rare opportunity for our workers living within a radius of two hundred or three hundred miles of Delaware to spend three days of most profitable study. I sincerely hope they will make a determined effort to attend. A great crowd will not be the measure of success, however. If even one hundred of our leaders will come together to confer and study and pray and wait in preparation for this new movement in the Epworth League, we shall count it a great success. The invitation from Delaware seems to be providential. It is in the centre of a dense Methodist

Episcopal population, and only a few miles distant from Cleveland, where the Epworth League was born.

Such is the plan in outline. It is not made of cast-iron. Unlike the laws of the Medes and Persians, it can be altered. It may be extended, or condensed, or modified in any way that will make it fit existing needs.

The scheme had its birth in a profound conviction that the Epworth League has reached a most critical period in its existence, and that some strong movement toward the practical and the spiritual must be gotten under way. We have a magnificent machine. Our plans are fitted for the most splendid achievement. But we shall not be judged by the perfection of our organization. The test is in results. Conventions and rallies and crowds and glorious singing and elegant essays and inspiring speeches and "great enthusiasm" are not enough. We must DO something. The type of the Methodism of this first half of the new century will be determined by the young men and women in the ranks of the Epworth League of today. A thrilling thought! A terrible thought! It should send every one of us to his knees! We must recognize the supreme importance of the spiritual life. We must emphasize, as our fathers did, a conscious heart-experience. We must be able to tell in joyful words of the blessedness of a complete salvation. We must build solidly. We must make prominent the ethical side of the Christian life. We must understand anew that consecration is an all-inclusive act—that it embraces utter separateness from the world and the unconditional surrender of all our powers and possessions to God. We must be clear-cut, robust, practical, self-sacrificing, heartfelt, helpful Christians. Above all, we must be baptized from above for the mightiest work of the church in this and all the centuries—personal endeavor to save those for whom Jesus gave up His life.

That the plans here presented may aid the young people of Methodism to attain unto these ideals of experience and life, I most eagerly pray.

JOSEPH F. BERRY, Secretary.

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# League Prayer Meeting Topics for February

REV. MATTHIAS S. KAUFMAN, Ph. D.

February 3 — Marching Orders. Josh. 1: 1-11.

## DAILY READINGS

Monday. Victories of endeavor. Isa. 40: 28-31;  
1 John 2: 12-14.  
Tuesday. A fruitful tree. Matt. 7: 15-20.  
Wednesday. The strength of the past. Job 32:  
7; 2 Tim. 1: 8-13.  
Thursday. Obligations to the new century.  
Eccl. 11: 1-6.  
Friday. The Spirit in all. Acts 2: 14-18.  
Saturday. The twentieth anniversary. Ps. 145:  
7-14.

## THE REVELLE

Awake! Awake! Awake! The soldier must be ready to move early in the morning. Awake! Up with the dawn, break-fast over, tents struck, accoutrements on. Marching orders have come. Let every man be in line. In this early morning of the new century our great Captain calls all His soldiers to move forward against the foe. The year is rapidly marching on. March thou, too! Unusual power is in this last summons to earnest action because the situation is so critical.

"Sounds the trumpet from afar.  
Soldiers of the holy war,  
Rise, for your Captain waits;  
Rise, the foe is at the gates!"

## HIS ARMOR

How noble the Christian soldier! Invincible is he, and his armor is invulnerable. About his loins is the girdle of truth. His firm acceptance of all the teachings of his Commander helps to keep in place all other pieces of his panoply. Conspicuous and protective is his breastplate of righteousness. His holy life is his stronghold. He feels,

"My strength is as the strength of ten,  
Because my heart is pure."

On his feet are the sure gospel sandals. In them he can endure long, hard marches and never slip or stumble. The helmet of salvation protects his head from error's blow. He has a clear conception of vital truths. Faith is his shining shield, equal to any emergency. The Bible is his trusty sword, keener than any Damascus blade. In him are the world's security and Satan's overthrow.

## BREASTPLATE SETTINGS

1. Enthusiasm for the cause espoused.
2. Cheerfulness in accepting the standard.
3. Confidence in the wisdom, skill and conquering power of the supreme Commander.
4. Quick and courageous obedience to His every command.
5. Genuine love for Him personally.
6. Loyalty unswerving to the interests at stake.
7. Self-sacrifice that dreads no danger.
8. High heroism in the thickest of the battle.
9. Wisdom and valor in gathering largest spoils.
10. Becoming humility in the day of triumph.

## THE SICK CALL

Alas! that there should be any need of it. But there always is in a large army. In our own Civil War men in camp heard this call every morning. The bugle seemed to say: "Come and get your quinine," for that was the stock remedy. It was supposed to "brace up" the men, whatever their ailments. Among our spiritual hosts it is a sad fact that many are on the sick list, "unfit for duty." They need the Great Physician. He alone can impart to them soundness of soul-health, healthy faith, healthy

courage, healthy devotion. Sometimes soldiers "play off," as they term it. That is, they pretend to be ill in order to avoid some disagreeable or dangerous duty. This is shameful and a disgrace to any soldier, whether he has enlisted in his country's service or that of the Great King.

## JOSHUANIAN REMEDIES

1. "I will not fail thee nor forsake thee." How grandly is this calculated to inspire the patient with confidence in the surgeon! Beautiful promise! The Lord is here commissioning Joshua to become the leader of the hosts of Israel. In order to carry out successfully this immense campaign of getting possession of their promised land, he must himself be in excellent spiritual condition.

2. "Be strong." This is repeated three times in the description of how Joshua should prepare himself for soldierly service.

3. "Of good courage." Twice is this remedy prescribed, with an additional, "Be thou very courageous."

4. "This book of the law shall not depart out of thy mouth." What firm emphasis God always places upon His Word! So must we, if we would measure up to the high standard of a true Christian soldier.

5. What could tone up the entire system more firmly than this tonic?—"Thou shalt make thy way prosperous and then thou shalt have success."

## TATTOO

Night has come. To your tents, weary soldiers! Lights out! Rest! How soon this may come to any one who fights for Christ! To our fondly cherished Bishop Ninde the summons came, probably, in the stillness of sleep. Some moment during this new century it will come for each one of us. Any day, aye, any minute, on the march or in camp, it may sound.

"Soldier, lay thy weapons down,  
Quit the sword and take the crown.  
Triumph! all thy foes are banished,  
Death is slain, and earth has vanished."

February 10 — If Christ should Come Tomorrow. 1 Thess. 5: 1, 2, 4-8.

## DAILY READINGS

Monday. My life today. Jas. 4: 13-17.  
Tuesday. Faithful in little. Matt. 25: 14-21.  
Wednesday. Relations to others. Matt. 5: 43-48; Phil. 2: 1-4.  
Thursday. Diligence and prayer. Luke 1: 1-8.  
Friday. Welcoming Christ. 1 John 2: 24-28;  
Rev. 22: 20.  
Saturday. Seeing and being. 1 John 3: 1-6.

"He is coming! and the tidings  
Sweep through the willing air,  
With hope that ends forever  
Time's ages of despair."

When? Tomorrow? Possibly. That He will come, is a settled certainty. The day is purposely left in mystery. There is only one safe course to pursue. Be ready every instant, and you will not be caught like the foolish virgins, unprepared. To all who believe the Bible teachings that every one's doom or destiny is finally fixed at death, and that death may come suddenly any moment, the importance of living a holy life constantly cannot be exaggerated. Many excellent people believe that Christ is coming before the millennium to raise all saints who are in their graves and all Christians who are alive. They shall be caught up in the air and then the earth shall be destroyed or purified by fire. After this Christ will reign here a thousand years. This seems to imply that God's present plan of saving the world through the Gospel and the agencies therein included will not be successful

without the personal bodily presence of Christ. The weight of Methodist conviction is not in accord with this view. We would not dogmatize, but state our position:

1. Christ has already come, as He promised, in His kingdom and in the person of the Holy Spirit. Already He has launched those spiritual forces of truth in His Word, the wonderful plan of salvation, the church with its holy ordinances, the blessed Gospel with its commissioned and empowered ministry; and these, like leaven, will leaven the race. These divinely-ordained appliances are adequate to their high purpose. They are winning their way. The world is not growing worse, but better. Christ is hourly gaining a stronger and stronger hold upon the nations and upon all human institutions.

2. The Holy Spirit is Christ's continued life on earth, the executive of the God-head. He is so lifting up Christ and glorifying Him in human hearts that He is gradually drawing all men toward Himself. This last dispensation, that of the Holy Ghost, is to witness the ushering in of the millennium.

3. After the thousand years of peace and good-will among men, and all have had ample opportunity for making peace with God, then will our Lord come in Person to close His mediatorial reign and to judge the whole race in righteousness. We place the second coming after the millennium, and not before.

4. When the silver cord is severed and the spirit takes its flight into eternity, then surely Christ comes. "I will come again and receive you unto Myself." "Absent from the body, and immediately present with the Lord."

## WATCH-TOWER SIGNALS


1. There are many intimations that the world is nearing the millennium. The increasing good-will among men, the deepening sympathy for those who suffer, the widening of the philanthropic spirit, the keener sense of justice, the more solemn acceptance of wealth as a trust or stewardship and not merely ownership, the more extended spread of the Gospel, and the wonderful exaltation of Christ himself above all notions of Him, are a few evidences of real progress.

2. Much sooner than any of us now imagine the millennial sun may reach its zenith. The twentieth century revival already inaugurated may sweep all nations into the kingdom swiftly. It is predicted that the time is coming when "a nation shall be born in a day."

## WATCH-TOWER ZEPHYRS

1. If too eagerly bent upon accumulating wealth or seeking earthly pleasure, these are unnoticed.

2. They whisper to us of death. Do we stop



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absolutely harmless—not so  
with most soap-soaking. 629



our ears? Do we brush away their gentle admonitions?

3. Death is likened to a journey. If you are intending to visit San Francisco next summer to enjoy the convention there, you must plan for it; you must get ready. Before that time death may call you to a more important journey.

4. If we dread Christ's coming, is it not because we so seldom go to Him in prayer and real heart-communion?

5. Not only will our Lord come to us at death, but He comes every hour. Constantly He is judging us—condemning us when disobedient, and commending when we are doing right. Are we watching our lives with sufficient care?

6. Is the thought of meeting Jesus growing sweeter every day? If so, we are growing in grace.

7. Would we feel at home in heaven if Christ should come for us tomorrow? How delightful to feel the music and joy in these lines:

"Cover the fire, put out the lights,  
Smile in the dark when the day is done.  
We are God's dear children in days and  
nights,  
And safe in His love our swift years run."

February 17—Confessing Christ. Matt. 10: 32-40.

#### DAILY READINGS

Monday. Confession commanded. Rom. 10: 4-11.  
Tuesday. Its need. Prov. 3: 6; Luke 12: 8, 9.  
Wednesday. How it helps us. 1 John 4: 10-15.  
Thursday. The influence of testimony. Acts 19: 10-20.  
Friday. God glorified. Phil. 2: 5-11.  
Saturday. The rock of the church. Matt. 16: 13-18.

A shrewd young business man once called upon a minister for what he termed "especially important business." "What is it?" inquired the clergyman, with an air of solicitude. "I have come, sir, to inquire if Jesus Christ will take me into the concern as a silent partner?" "Why do you ask that?" said the minister. "Well, to be frank, I should like to be a member of the firm, and do not wish anybody to know it." The man of God replied, gravely: "Christ accepts no silent partners. The firm is Jesus Christ and Company, and the names of the Company, though they occupy a subordinate place, are to be written out on the signboard."

#### MINCING PROFESSORS

1. To affect extreme delicacy and a modesty (?) too retiring in religious matters is fatal at the beginning. Or it mincing indicates yielding to temptation soon after the flame of love for Christ was kindled, there is soon left ashes only upon a rusty altar. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation."

2. True religion is too robust to admit of any light pretense. It is naturally calculated to engender strengthening grandeur. The Crusaders of old used to perch a brightly painted cross on one shoulder. Are there any Epworthians who would rather join a procession-journey to a convention, shout with the shouters, sing with the singers, and laugh with the laughers, than to stand firmly each day at any monotonous post of duty and there confess Christ by noble, consistent living?

#### VERTEBRAL RELIGION

1. It has something worth telling, and is not ashamed to have it known. The young sailor illustrated it in his own unique way. When at home for a short vacation he said to a painter: "Paint me a sign with these words: I am a Christian and mean to continue as such." "What do you want that for?" inquired a chum. "I'm going to nail it on my bunk when I go back to sea, to let the fellows know that I have been changed. Besides, I'll use it to keep myself straight." Is not the honest confession of Christ a constant safeguard against temptation?

2. It is the kind a wise woman found in a prayer-service. She returned home and confessed Christ so effectually that the whole family listened with rapt attention. So genuine was her conversion and so consistent her daily life that in less than six months she was the means of winning to the Saviour her husband, two sisters, her lodger, and her brother.

3. It is illustrated by a grateful soldier at the battle of Williamsburg. The artery of his arm had been severed by the fragment of a shell, and he was fast bleeding to death. Seeing a surgeon hastily passing, he lifted the bleeding arm, and cried: "Doctor, please!" The Doctor dismounted, bandaged his arm, and was most kindly disposed in the relief extended. About taking his leave, the much-affected sufferer said: "Surgeon, what is your name?" The reply was, "No matter," and with a gracious smile he turned to go. "But, doctor," continued the appreciative soldier, "I do want to tell my wife and children who saved me."

February 24—Our Sufficiency. 2 Cor. 3: 4, 5; Phil. 4: 13; 2 Cor. 9: 8.

#### DAILY READINGS

Monday. The first grace. Matt. 18: 1-5.  
Tuesday. Trusting God only. 2 Cor. 3: 1-6.  
Wednesday. The assurances of trust. Ps. 46: 1-11.  
Thursday. Its great gain. Ps. 33: 16-22; 118: 8, 9.  
Friday. Confidence and power. Ps. 62: 1-12.  
Saturday. In the secret place. Ps. 91: 1-7.

"The hill though high I covet to ascend;  
The difficulty will not me offend;  
For I perceive the way to life lies here;  
Come, pluck up heart, let's neither faint  
nor fear."

These are the words that Bunyan put into the lips of Christian. Traveling life's onward journey, he has neared the foot of the hill called Difficulty. On either side of the hill there leads a path apparently easy to travel; but the one he is walking past seems the reverse. It ascends the steep. Lest the human in him should falter at so difficult an undertaking as to climb that rugged height, he calls to himself, "Pluck up heart." By this scene is emphasized the human side of our ascent of "Zion's hill." Christ does help the trusting and obedient soul. But there remains much for it also to do. Our endowments are God-given, and more splendid in the weakest of us than we have ever imagined. They are to be exercised in our own behalf. We must often call upon our wills to execute some special task entrusted to us which must remain forever undone unless we do it.

Having done our part fully, then we are warranted in launching out with perfect confidence upon "Our Sufficiency." In

other words, we have the privilege of drawing upon Him for all needed strength in the exercise of our abilities. Only it is wise to make sure that we do not look to Him to do for us anything that He has given us power to do. It is ours to exercise and develop all our latent talents in the sunshine of His love, ever anxious to devote them conscientiously to glorifying Him. Before Christian attempted the hard climb he stopped to refresh himself from the fountain, sparkling and pure, at the foot of the hill. The life of each day, lived for eternity, is an advance up the Hill Difficulty. Do we ever make the mistake of attempting its ascent without first partaking of the living waters of secret communion with God? Remember the "morning watch," the "quiet hour" early in the day alone, sitting at the feet of Jesus, learning of Him what He would like to have us do as the day passes.

#### CURRENTS

1. In Princeton College there was once constructed an immense horseshoe, which hung suspended from a bar of iron above. There it was snuggled up to the bar without any visible band or bolt to hold it there. And not only was it held there, but in addition it held another weight of four thousand pounds. Did we not know the explanation of this wonder, it would fill us with amazement. The invisible current of electricity binds that vast weight to the iron bar. Remove the battery which utilizes the electricity, and immediately the massive weight would drop with a crash. From our ever-living Sufficiency is a ceaseless current of divine energy pouring His power into the believer's heart. The whole secret of our efficiency in living noble Christian lives and in winning others to Christ, lies in our permanent contact with the Source of power. The electric car moves with speed and force when the trolley touches the live wire. Said a dear old saint, who has been in vital union with Christ for some sixty years, "We want to be live wires."

2. Not only is Christ efficient, but sufficient for every trial and every duty. Lean upon Him. Trust in Him. Draw upon Him for all needed strength. His resources are ample, abundant, inexhaustible. Hear Him say to you personally: "My grace is sufficient for thee."

"To dead men, life He is; to sick men, health;  
To blind men, sight; and to the needy, wealth;  
A pleasure without loss, a treasure without  
stealth."

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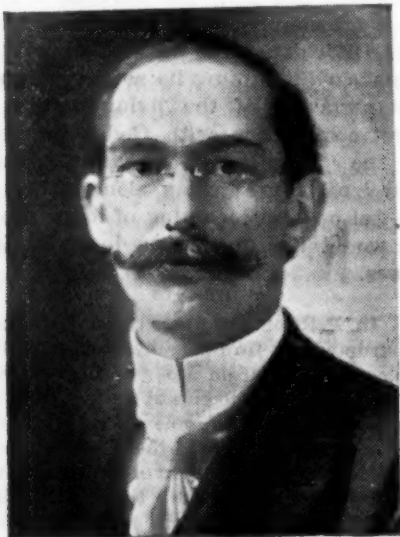


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### Dedication at Weston, Mass.

On Sunday afternoon, Dec. 31, 1899, the people of the town of Weston were startled by the news that the Methodist church was in flames. In spite of all efforts of the people and fire department, the church and all its furnishings were totally destroyed.

This society was organized in 1791 by Rev. John Hill, and was made an appointment on the old Needham Circuit. Its first membership consisted of twelve persons from three different families; but its growth was very rapid, and in later years it reported 150 members.



REV. RUSSELL B. MILLER  
Pastor Weston Methodist Episcopal Church

With the growth of the community it gave many members to the neighboring churches as they were organized from time to time. It is recognized as the honored parent of the First Methodist Episcopal Church of Waltham. By an act of the Legislature of Massachusetts dated Feb. 27, 1829, the society was incorporated as the First Methodist Episcopal Society of Weston. In 1833 Weston was made a station, and Amos Binney was appointed as the first stationed minister.

In 1891 the 100th anniversary was celebrated with appropriate exercises. The society, which is now 106 years old, was thirty-nine years a member of the Needham Circuit, sixty-seven years a station, and has been served by 39 stationed ministers and 78 circuit preachers.

The first meeting-house was erected in 1797, near the present site, on a knoll now known as Meeting House Hill. The house recently destroyed by fire was erected in 1828, and dedicated Jan. 8, 1829. The pastors at that time were E. H. Avery and Lewis Jansen. In 1883, under the pastorate of Rev. C. C. Whidden, the church was remodeled and refurnished at a cost of about \$1,700. At the time of the fire the church was insured to the amount of \$2,000. With this as a nucleus, the society immediately began to work vigorously for a new church. The board engaged Mr. Albert Washburn to purchase material and superintend the work, which was begun in April, 1900.

The new church was designed by Architect George E. Strout, of Waltham, and is a beautiful combination of rustic stone-work and frame. The basement contains a vestry 32 x 24, a library room, 9 x 12, a kitchen and class-room each 11 x 15. The auditorium is 35 x 40, with seating capacity for 150. The windows are set with cathedral glass of various colors. Among them are two beautiful memorial windows: one occupying the space to the left of the pulpit contains the picture of an open Bible; the other on the right of the pulpit presents a likeness of the original of the old church. These were the generous gift of Mrs. Mary Stearns Maynard, of Gleasondale, Mass., in honor of her parents, who were former members of the church. They were designed by L. G. Flagg Co., of Boston. The interior is elegantly finished throughout in hard pine. The pews are of a beautiful pattern in oak. The entire church is heated with a Walker & Pratt furnace and is lighted with electricity. The total cost complete with necessary furnishings, including the memorial windows, and a chapel organ, the gift of the Epworth League, is \$5,670.07.

The friends of the church have come most loyally to its support with generous gifts of money and special articles of furniture. Among the latter are the pulpit, given by Mrs. Emma W. Gale, of Weston; three pulpit chairs by Mrs. Abbie Stearns, of Weston; a chair for vestry by Mr. J. N. Smith, of Lincoln; pulpit Bible and hymnal by Mrs. A. E. Cousins, of Lincoln. The gift of \$623 by the First Parish Society of Weston is a notable and beautiful illustration of the mutual sympathy and co-operation that should always exist between sister churches.

Sunday, Jan. 20, was set for the dedication. At sunrise the thermometer registered 10 degrees below zero, but the cold did not detain the good people of Weston, for they were deeply interested in what was transpiring. At 10.30 Presiding Elder Mansfield preached with spirit and power to a good congregation. Before 3 P. M., the hour of dedication, the church was filled to overflowing. A quartet from Waltham was present and furnished most excellent and inspiring music. Dr. Mansfield read the declaration. Rev. W. H. Meredith, a former pastor, led the congregation in prayer. After an anthem by the quartet, Dean M. D. Buell, of Boston University School of Theology, preached the dedicatory sermon, taking for his text Rom. 12:1-2. As Dr. Buell, with his wonted vigor and vivacity, portrayed the wonderful mercies of God, the importance of the call, the nature of the sacrifice and the mighty transforming power of God, the Spirit of God came down, and all hearts were touched and moved to new purpose of life and sacrifice for His name.

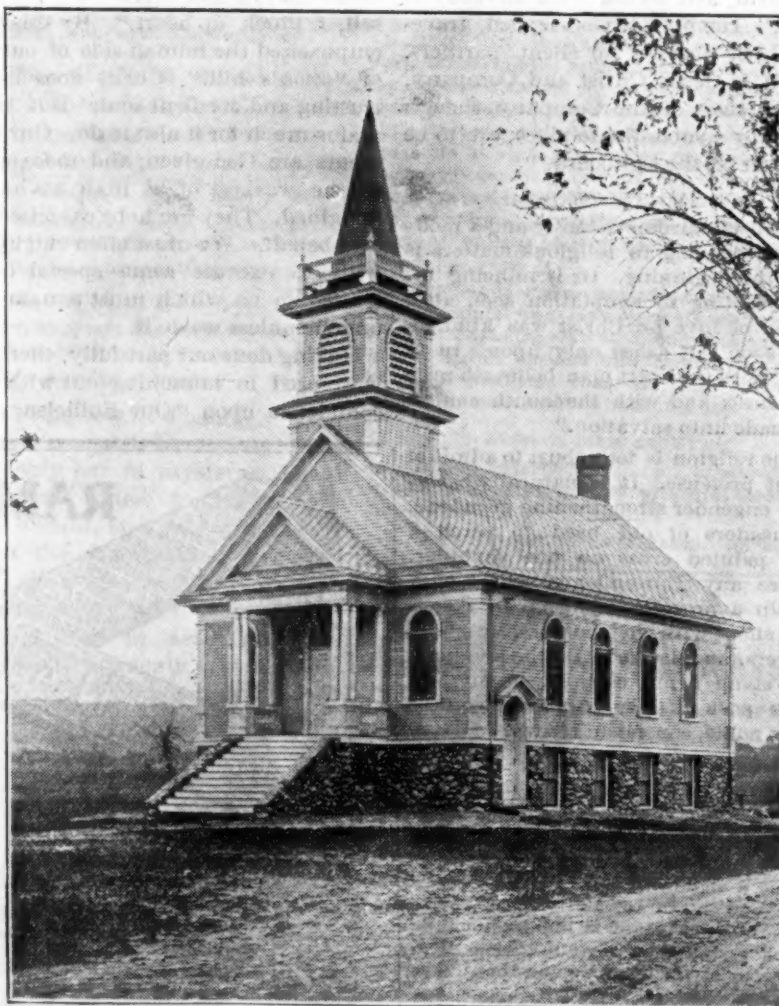
The treasurer then gave the financial report, and stated that there remained \$755 to be raised before all bills could be met. Dr. Mansfield took the lead, and in a few minutes \$300 were pledged; also \$40 more on condition that the whole amount should be raised within six months. Dr. Mansfield then led the congregation in the service of dedication, and the church was solemnly set apart for the worship of Almighty God.

At 7.30 P. M. a full house greeted Rev. Charles F. Russell, of the First Parish Society of Weston, who preached a most appropriate and touching sermon on the value of the church to the community. After a few appropriate words from the pastor, the baskets were again passed, and

the sum of \$22.40 additional was received, reducing the debt to \$370. There is good prospect that this will soon be met, and that the church



MEMORIAL WINDOW



METHODIST EPISCOPAL CHURCH, WESTON, MASS.



will enter upon its new career free from all encumbrance.

The pastor, Rev. Russell B. Miller, is a native of Ohio and a graduate of Ohio Wesleyan University. After five years of service as a teacher in Methodist academies, while instructor in Latin and Greek in East Greenwich Academy he was licensed to preach by Dr. E. C. Bass, of the New England Southern Conference. In the fall of 1898 he entered the Theological School of

Boston University, was appointed to the Weston charge, April, 1899, and received on trial in the New England Conference in April, 1900. He graduates from the School of Theology at the next Commencement.

—Messrs. Harry Plumer and Wilfred Lord, with Misses Norma Morgan and Martha Canney, made a highly-prized visit on Rev. G. W. Norris, an invalid Methodist minister, Jan. 27.

Their gospel songs and kindly spirit were greatly appreciated by him, since he has for nearly five months been unable to attend church. The Garden St. Methodist Episcopal Church and Epworth League, of Lawrence, have a habit of doing such kindly deeds as this. May their tribe increase! G. W. N.

—God has tied us to ordinances, but God has not tied Himself to them. — *Matthew Henry.*

# YOU'RE WEAK

## Instead of Strong!

Make Yourself a New Man!

DR. GREENE'S  
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Will Give You the Strength  
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hood. Renews, Vitalizes and  
Invigorates Weak Men.

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The world to him seems a place of mist, peopled with ghostly beings, whose fitting to and fro about their daily tasks serves but to irritate him. He sneers at healthy amusements, and finds no comfort or pleasure in life.

He is sick and he does not know it. He drags about, and therefore thinks he is well. He is despondent and peevish, and weak, and he does not know that there are merely signals—some from the stomach crying for aid—others from the nerves beseeching strength—still others from the great life-current—the blood—moaning that it is so impeded and clogged with impurities that it cannot move.

He, and all others like him, will find immediate relief in Dr. Greene's Nervura blood and nerve remedy. This is just what it was intended for. It never fails to make weak men strong and vigorous, puts new life, vim, strength, power and energy into them.

**Dr. Greene's Nervura is New Life,  
Hope and Strength for Weak Men.**

Mr. JOHN D. SMITH, electrician for the Thompson-Houston Electric Co., of Lynn, Mass., says:—"When a man has been sick and is cured, it is his duty to tell others about it, that they, too, may get well. Three years ago I had been working almost night and day, could not (at regularly) and got only a few hour sleep at night. No man can stand that long, and I soon began to be prostrated. I could not sleep when I tried, and my food would not stay on my stomach. I was in a terrible condition, and was much alarmed. I went to doctors, but they did me no good. Learning of the wonderful good done by Dr. Greene's Nervura blood and nerve remedy, I determined to try it. It cured me completely of all my complaints. I eat heartily and sleep well, thanks to this splendid medicine. I believe it to be the best remedy in existence."

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One Great Restorative  
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Dr. GREENE, 34 Temple Place, Boston, Mass., is the most successful specialist in curing nervous and chronic diseases. He has remedies for all forms of disease, and offers to give free consultation and advice, personally or by letter. You can tell or write your troubles to Dr. Greene, for all communications are confidential, and letters are answered in plain sealed envelopes.

## THE SUNDAY SCHOOL

## First Quarter Lesson VI

SUNDAY, FEBRUARY 10, 1901.

MATTHEW 25:14-30.

REV. W. O. HOLWAY, D. D., U. S. N.

## PARABLE OF THE TALENTS

## I Preliminary

1. **GOLDEN TEXT:** *So then every one of us shall give account of himself to God.*—Rom. 14:12.

2. **DATE:** Tuesday afternoon, April 4, A. D. 30.

3. **PLACE:** The Mount of Olives.

5. **HOME READINGS:** *Monday*—Matt. 25:14-30. *Tuesday*—Matt. 25:31-46. *Wednesday*—Luke 19:12-27. *Thursday*—Matt. 21:33-43. *Friday*—Luke 12:41-48. *Saturday*—Rom. 12:1-13. *Sunday*—2 Tim. 4:1-8.

## II Introductory

To be ready *whenever* the Master comes was the teaching of the parable of the Virgins; the parable of the Talents brings in a new idea—that true readiness implies intervening fidelity; not slumber, but work. The true disciple must be profitable as well as watchful. And the duty is enforced in pictorial but effective lines. A proprietor about to go to another country for an indefinite period distributes his capital among his servants according to their varying capacities—five talents to one, two to another, one to a third. No sooner had he departed than the two servants first named threw themselves earnestly into business and doubled their lord's money by trading. The third made no use whatever of his talent, but buried it in the earth. The reckoning time came when the proprietor returned. The diligent servants made their report, received the same commendation of "good and faithful," and were promoted to higher spheres of activity. The idler came with excuses and accusations. He insolently told his lord to his face that he was an exacting man, fattening himself on others' labors; and that, therefore, he himself had been afraid to hazard the talent in trade, but had buried it in the earth; and his lord could have his own if he wanted it. "Thou wicked and slothful servant!" his lord replied, piercing at once through all pretexts and laying bare the real motives of the man. You knew, did you, that I was exacting and harsh; then why did you not let bankers use what you were too lazy to use yourself, that I might at least have had some interest on my money? He commanded the talent to be taken from the unprofitable servant, and that he be cast into outer darkness.

## III Expository

14. **For the kingdom of heaven is as a man** (R. V., "For it is as when a man")—introducing a parable which fitly supplements that of the Virgins, teaching not mere watchfulness, but also that there is work to be done in the period of waiting; that watchfulness must not be confounded with idleness, and that he who has the smallest opportunity or ability is responsible. **Traveling into a far country** (R. V., "going into another country")—depicting the departure of Christ from this earth. **Called his own servants.**—This seems to restrict the area of the parable to the household of the proprietor; but "the

field is the world" when our Lord's proprietorship is considered. Disciples are certainly meant; and also non-disciples. **Divided unto them his goods**—entrusted to them his property to be used as capital in trading. Spiritually, the "goods" refer to all gifts, graces, blessings, or opportunities with which believers, or non-believers, are endowed. As we are not our own, as we are, or should be, the slaves of Christ, all that we have is His, and He rightly requires that we use all in His service.

15. **Unto one . . . five talents . . . another two . . . one.**—The value of the Hebrew silver talent is variously estimated at from \$1,500 to \$2,500; the value of the gold talent at \$55,000. This parable has given a new meaning to the word "talents," which in modern language has come to mean a man's energies, gifts, capacities, etc. "The talents," says Chrysostom, "are each person's ability, whether in money, or in teaching, or in what things soever." In the parable of the Pounds (Luke 19) each receives a pound, or *mina*. Here the truth is taught that abilities and opportunities differ; that whereas all are responsible, "more will be required of the influential and the enlightened than of the ignorant and poor" (Cambridge Bible). **To every man according to his several ability.**—No one is overburdened or underburdened. Says Trench: "The natural gifts are as the vessel, which may be large or may be small, and which receives according to its capacity, but which in each case is filled; so that we are not to think of him who received the two talents as incompletely furnished in comparison with him that received the five, any more than we should affirm a small circle incomplete as compared with a large." **Straightway took his journey** (R. V., "and he went on his journey")—an intentional departure and absence, in order that his servants might be tested. The present period until the second coming is the period of probation.

16, 17. **Then** (R. V., "straightway")—without losing time. **He that . . . received five . . . traded with the same.**—He was "not slothful in business;" he was "fervent in spirit." His thoughts, plans, activities, were single-eyed—how to make the most out of what had been entrusted to him. **Made . . . other five**—the reward of fidelity. So we are required to use the peculiar gifts and opportunities which God has entrusted to us individually to upbuild His church, to increase the happiness of our fellow-men and to make our own characters stronger and more useful. By so doing we are "trading" for our absent Lord and adding substantially to His wealth and dominion. **He that had received two . . . gained other two**—increasing cent for cent; doubling what he received. Evidently this second servant was equally as faithful as the first.

18. **He that had received one . . . digged . . . hid his lord's money.**—He simply did not use it. The good he might have done he did not do; the spiritual development he might have reached he did not reach. He buried the talent he ought to have used. The spiritually indifferent and slothful, whose days pass and leave no mark or impression for good, who excuse themselves from obvious duty, are evidently depicted here.

19. **After a long time**—an extended period of probation both for individuals and for the church. After these repeated intimations, it is strange that the disciples should have looked for the speedy second coming of Christ. **The lord . . . cometh . . . reckoneth** (R. V., "maketh a reckoning").—Says Arnot: "To saints and sin-

ners, whether they long for His presence or loathe it, He certainly will come at length."

20. **He that . . . receiveth five . . . brought other five**—the result of his fidelity. **Thou deliverest . . . I have gained.**—Both sides come out in this statement—the lord's and the servant's. The latter could not have gained unless the talents had been entrusted. "Thy pound hath gained ten pounds" (Luke). Says Dr. Abbott: "All gain in spiritual things is both ours and God's; whether in personal experience (1 Cor. 15:10) or in Christian work (John 15:5), we are co-laborers with God. His talent makes a gain; yet we also make it, but always upon His talents, that is, by their means."

21. **Well done**—condensed, but warm, commendation. Good—in the sense of "devoted," "single-hearted." **Faithful**—complementing, or filling out, the significance of "good." Single-heartedness and faithfulness go together. Note that it was not what he acquired that was commended, but his fidelity. **Will make thee ruler over** (R. V., "will set thee over") many things.—A larger sphere of activity is the reward of faithfulness. "The privileges of heaven shall be in proportion to the services wrought on earth" (Cambridge Bible). **Into the joy of thy lord**—become partaker of the festivities which celebrate my return. The spiritual application is almost too rich to be put into language. Says Archbishop Leighton: "Here some drops enter into us; there we shall enter into joy, as vessels put into a sea of happiness."

So far as the parable brings before us prominently either the final judgment or that which follows upon each man's death, we see that the reward of faithful work lies not in rest only, but

## HARD LINES

## To Make a Man Toe the Mark

To take both tobacco and coffee away from a man seems pretty tough, but the doctor ordered me to quit both as my health was very poor, and I had got where I could do but little work.

About a month after quitting I commenced on tobacco again because I could hardly stand it. I got along without the coffee for the reason that I had taken up Postum Food Coffee, which I found very relishing to the appetite, and wonderfully beneficial.

I have gained twenty-five pounds by its use, and today I am a well man. I discovered in this way that it was the old fashioned coffee that hurt me and not the tobacco. When I first tried Postum I did not relish it, but found that it was not made right, that is, they did not boil it long enough. Next time it came on the table it was fine and I have been using it ever since.

Mr. Fletcher, an old soldier of this place, was troubled with dyspepsia. I told him of my experience and my cure, and told him to quit coffee and use Postum Food Coffee. This was some time ago. I saw him yesterday and he told me he had not felt better in twenty years, and nothing would induce him to go back from Postum to the use of common coffee. He had the same trouble in getting it made right to start with.

John Ashford of Dillon was also troubled with dyspepsia. I told him of my cure by the use of Postum Food Coffee, and warned him to be careful in having the Postum cooked long enough when he did try it. Today he is perfectly well and his appetite never better.

I could give you the names of a number of others who have been benefited by using Postum Food Coffee. I believe you are a true friend of suffering humanity.—Thomas Spring, Deavertown, Ohio.



in enlarged activity. The world to come is thus connected by a law of continuity with that in which we live; and those who have so used their "talents" as to turn many to righteousness, may find new spheres of action, beyond all our dreams, in that world in which the ties of brotherhood that have been formed on earth are not extinguished, but, so we may reverently believe, multiplied, and strengthened (Plumptre).

22. I have gained two other (R. V., "other two") talents — the same fidelity, though not the same profit; but it is the former, not the latter, to which the Master looks. Says Prof. Bruce: "For keen and sharp as He seems to be in looking after His interest, He does not value men merely by the amount of money they bring in. . . . He has regard to the diligence and devotion displayed, whether the results be great or small, and He will pronounce the encomium 'good and faithful' on many whom the world has regarded as comparative failures. How blessed to serve a Master who is utterly superior to the vulgar worship of success and quantity!"

24. Lord, I knew thee . . . a hard man — austere, close-fisted, avaricious, exacting; an utterly unreasonable and false charge. So nowadays men who do not wish to serve God call Him rigorous, selfish, unjust. Reaping where thou hast not sown (R. V., "didst not sow"). — "What a picture he draws of a commercial 'screed,' an unscrupulous miser!" (Morrison.) Gathering where thou hast not strewed — "gathering into the garner from another's threshing-floor what thou hast not winnowed" (Meyer); hence, a cheat. "Neglect of loyal service leads to disloyal thoughts" (Plumptre).

Very few men excuse their own sin without blaming God as a hard master. His religion is severe; He lays down too stern a morality; He exposes us to powerful temptation; He has established a humbling plan of salvation; He has not made the evidence of Christianity sufficiently clear; and, in fine, He expects too much of men in the circumstances in which He has placed them (Whedon).

25. I was afraid. — If there were any real cowardice in this case, it only showed that he belonged to that class of "the fearful" who share with "the unbelieving" the lake that burneth with fire and brimstone (Rev. 21: 8). Hid thy talent in the earth. — Fearing lest I misuse, I determined to disuse. How many, alas! are following in the same course, neglecting the gifts that are in them, lest they should make some mistake, do more harm than good, etc. No doubt the servant made himself believe he was taking a highly prudent course. Lo, there thou hast that is thine (R. V., "Lo, thou hast thine own"). — I do not propose to defraud you. I give back what belongs to you. We are even now. He forgot that the disused gift wastes by disuse; and that could he have restored it intact there was still due with it all it might have become.

26. Thou wicked — "wicked" because false, and calumnious, and worthless. And slothful servant. — That epithet "slothful" touches to the very quick the hidden evil. He was "slothful," and therefore "unfaithful," and therefore disloyal and full of excuse and accusation. Thou knowest that I reap . . . and gather. — Out of his own mouth he judges him. He accepts the man's utterly false estimate of himself, and draws from that the sentence of condemnation.

27. Put my money to the exchangers (R. V., "bankers") — the *mensarii*, or those who sat at tables, as the word implies, and who did a sort of banking business, paying interest on deposits and loaning at a higher rate of interest. The Phoenicians intro-

duced the system, and it was in use at this time throughout the Roman world. Should have received mine own with usury (R. V., "interest"). — This using our talents by proxy is usually understood to apply to money or other aid given to the machinery of religious and charitable societies. When a man simply "pays the bills" in any righteous cause, and does nothing himself, he may be said to be putting his money "to the exchangers."

28. Take therefore (R. V., "take ye away therefore") the talent from him. — The necessities of the parable make this an arbitrary and judicial act of deprivation, but the real deprivation had long before been effected by guilty non-use. Give it unto him which hath ten talents. — Dean Plumptre explains as follows: "The abilities themselves cannot be transferred; the opportunities can, and often are, even the approximate working-out of the law of retribution which we observe on earth. . . . One form of the penalty of the slothful will be to see work which might have been theirs to do, done by those who have been faithful while on earth."

29, 30. Unto every one that hath shall be given — a law written deeply in human history. The post of duty, the bright opportunity, which one neglects and loses, another reaches forward to and gains. From him that hath not shall be taken, etc. — No spiritual gift lasts that is not used. Cast . . . unprofitable servant into outer darkness — simply for being "unprofitable." His eternal lot is with "hypocrites and workers of iniquity" simply because he was slothful.

"Darkness" where no ray of God's countenance ever penetrates; "darkness" unrelieved, unmitigated, and eternal; "outer darkness," away from the abode of God and of the holy; "outer darkness" made more miserable by the wailing of those who now unavailingly upbraid themselves for their folly and their selfishness. And this is to be the end of burying our talent by neglecting our opportunities (Taylor).

#### IV Illustrative

1. It surprises you to find that you are growing skeptical, without any, the least, effort to be so. Perhaps you begin, at times, to imagine that it must be only because of some fatal weakness in the evidences of religion. Why else should it lose its power over your mind as you grow more intelligent? There is one very simple answer, my friends, to this inquiry, namely, that eyes disused gradually lose the power to see. If God gave you a religious talent whereby to ally you to Himself, an eye to see Him and catch the light of unseen worlds, a want to long after Him, and you have never used this higher nature at all, what wonder is it that it begins to wither and do its functions feebly, as a perishing member? If your bodily eyes had, for so long a time, been covered and forbidden once to see, what less could have befallen them? Your very hand, held fast to your side for only half the time, would be a perished member (Bushnell).

2. The world greatly needs men of one talent, and there are ways in which such men are often of surpassing usefulness. Hur was probably a man with only one talent, and yet it was partly through his help that the prayers of Moses prevailed against the enemies of Israel. The heroes of Thermopylae were for the most part also men of one talent, yet the splendor of their glorious heroism still illumines the world. In the case of many a shipwreck the man with one talent, the rough, honest sailor who helps the women and children to escape and then himself remains behind to die, is, in truth, "not far from the kingdom of God," not far from its inner shrine, not far from the

great Cross of Calvary. . . . As a matter of fact, men with one talent are often surprisingly near to the men with five talents. In the realm of the spirit extremes often meet. Men with one talent are often vicarious sufferers. Nature makes experiments on them as on some worthless body, for the benefit of the whole human race. They are used as stepping-stones on which others may rise to higher things. They act as humble pioneers to the loftiest and most successful pilgrims. . . . It is easy enough to see that there is often something sublime in the devotion of the man with one talent. Great in nothing else, he is often really grand in his unswerving and unlimited loyalty to a nature higher than his own. And this devotion has a vast uplifting influence (A. H. Crawford).

#### Wilbraham Academy Reunion

At the United States Hotel in this city, Thursday evening, Jan. 17, the Boston alumni of Wesleyan Academy held their annual reunion. It was a twentieth-century banquet, full of fraternal cheer and enjoyable reminiscence, with confident suggestions for the future. Rare music, which delighted the guests, was furnished through the generosity of Charles H. Bond, himself a benefactor of the school and long interested in the education of earnest young people. Prof. Joseph R. Taylor, of Boston University, who was the president of the evening, described a recent visit to Wilbraham, and approved the "thoroughness without ostentation that characterized all the departments of instruction." Editor Louise Manning Hodgkins, the tactful and incisive toastmaster, gracefully guided the stream of song and speech, and promptly shut the gates at 9.30 in conformity with ancient academic rule. There was no hurrying for late trains nor murmuring under scholarly addresses. But through the cordial greetings and tender memories glowed a spirit of loyal devotion to Alma Mater and enthusiastic desire for her advance.

No word was more heartily received than the call of the new financial secretary, Rev. A. C. Eggleston, for \$100,000 more endowment and 100 more students. Gratitude for the past is to find its best expression in the expansion of the future.

Principal Newhall emphasized the present-day influence of the Academy in the solution of educational problems. President Warren gave "Twenty Hints to the Twentieth Century," which, if adopted, would enable the infant prodigy to close the book of time. Rev. Dr. Charles F. Rice spoke for the trustees, and Charles W. Clark, a recent graduate, brought the greetings of the young alumni and announced their purpose to affiliate with the older organization. This will result in a larger attendance at the next reunion, and is significant of the rallying together of all the sons and daughters of Wilbraham. Next year the annual banquet will probably be held early in November, when the young alumni are finding their way to Boston schools and colleges, and when milder weather will enable the older graduates more easily to attend.

The officers elected for the ensuing year are: President, Howard Mudge Newhall, Lynn; vice-president, Captain A. W. Hersey, Boston; treasurer, Arthur E. Dennis, Newton; secretary, Miss E. H. Virgin, Dedham.



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## THE CONFERENCES

## MAINE CONFERENCE

## Augusta District

**Rumford Centre.**—This charge is supplied by Rev. W. E. Purinton. Early in the Conference year, Andover, twelve miles distant, by reason of the sickness of Rev. G. B. Hannaford, was left without a preacher, and Mr. Purinton was put in charge of this church, which, in connection with his own, made him an extensive field to cultivate. But he has been equal to the emergency. Up to the present time he reports 35 conversions, 15 baptized, 17 received on probation, and 15 in full connection. He has organized four classes and appointed leaders on his charge, and each leader reports good attendance and religious prosperity in his class. The pastor's claim is nearly paid up to date, and the presiding elder is paid in full. All the interests of the church are well cared for. Repairs on church property to the extent of \$106 have been made, and all is paid. Certainly the faithful labors of the pastor have been wonderfully blessed this year so far. At the fourth quarterly conference he was unanimously requested to serve the church for the third year.

**North Anson and Embden.**—Rev. H. S. Ryder is deservedly popular on this charge. The church and community unitedly ask for his services another year. No better fit could be made. Evidences of appreciation were manifested at Christmas. One good Christian lady outside of his church raised money and purchased for him a \$25 overcoat. One man in the village, "not of us," gave the pastor and his wife a silver tea service. Other presents, useful and ornamental, were given them, for which Mr. and Mrs. Ryder are very grateful. Mr. Ryder is attending Colby College at Waterville, going down Monday morning and returning Saturday morning, calling upon the sick and other shut-ins through the day, and leading the class-meeting in the evening. He gives a good Gospel on Sunday morning, and in the afternoon rides five miles and back for evening service. Several have been baptized and taken into the church this year. Finances are up to date, and \$138 have been collected on church debt—nearly one-half—and the rest will be paid at no distant day.

**Solon.**—Rev. Thomas Whiteside is closing his third year, and the church and community heartily appreciate his labors, and his sermons in particular. The church as a whole would be delighted to have him remain another year, but Mr. Whiteside believes so fully in the three-year pastorate that it is doubtful if he can be persuaded to remain longer. This is a pleasant charge and a delightful people to serve. The village is one of the prettiest in Maine. Finances are well up to date, and the benevolences will all receive due attention. The pastor and family are held in high esteem in the commu-

nity. At Christmas time they were very kindly remembered with cash and useful articles. Mr. Whiteside is not only an excellent preacher, but a good pastor.

**Bingham and Mayfield.**—Rev. Robert Scott, the pastor, was sick two months in the fall, unable to do any work, but is now on his feet again. This is an extensive field, where the right man for the place can do a great amount of good. If there is any place in Maine which is truly a missionary field, this is the spot. Bingham is a village of nearly 850 inhabitants on the Kennebec River, the terminus of the Somerset railroad—a lumbering and game region, with some manufacturing. The Congregationalists are well located, with a very pretty church edifice and considerable of a following. The Methodists are few in number, weak in financial ability, with a very good house for worship worth \$1,000. There is plenty of room for two churches, and there is no good reason why God cannot use our church in this place for His glory if wisdom is dictator in the care of it. We need, and must have, missionary money for this field, and a good and true man of Jesus Christ, who is adapted to pioneer work, or we must abandon it, which, I think, would be an insult to the Almighty.

**To the Preachers.**—Brethren, we are on the home stretch of the Conference year. Only about three months more, but grand things for God and humanity can be accomplished in that time. Let me call your attention to ZION'S HERALD. It is a small thing to do, but can you not secure one more subscriber on your charge, and will you not attend to a canvass this month? I know some of you preachers have done well, but can you not do better? The editor asks for 500 new subscribers. Will not Augusta District do its part toward meeting this request? Let no one say fail, but push the claim of our church paper. Get at least one new subscriber, and at once.

Again: Take immediate action in securing your benevolences. Make a desperate effort to get something for every object. They are all worthy. Tell your people what you know about them; and if you do not know anything about them, send at once to the secretaries for information for yourself and people. See to it that you have no blanks unfilled.

Once more: Will each pastor write me at once, stating whether a watch-meeting was held, the number at midnight, conversions, if any, the general impression, how conducted, and anything of interest.

Lastly: Make every charge a scene of aggressive work for the salvation of souls in these closing months. Brethren, be of good cheer! God has permitted us to enter the new year and century that we may do better and more work for Him. Already on the district in many charges the sacred fire is burning, and pastors and peoples are witnessing the manifestations of Divine power. Your presiding elder is very anxious that this shall be a notable year of the Lord on Augusta District. O brethren, preach Jesus, and know nothing but Christ and Him crucified! Fill up with Christ every morning, and you will have Christ for Sunday and your people will get Christ, not creed, crust, or hash. It is not in the great things you do in the line of preaching, or in the great crowds that may come to hear you, but it is in preaching Christ, so that the saint will say, "What a great Saviour I have," and the unconverted will say, "Oh, what a sinner I am!" C. A. S.

## Portland District

**Goodwin's Mills and Hollis.**—The pastor is encouraged by large congregations at both churches. Extra services were held at Hollis, resulting in one conversion. Watch-night services were held at the Mills, the Baptists and Adventists uniting. Forty remained till the new year opened, and most of them gathered about the altar in a very impressive consecration service. Among other presents received by the pastor at Christmas time was a purse of \$31. Mrs. Varney is conducting a very successful Junior League at the Mills. Sixty new books have been added to the library at the same place.

**Portland Preachers' Meeting** was held at Chestnut St., Jan. 7. J. R. Mott's book, "The Evangelization of the World," was the subject of review and discussion. There was an unusually large attendance of preachers and their wives. Thirty took dinner together and enjoyed a social hour.

**Preachers' Wives' Association** met at the same place. Mrs. C. W. Bradlee was elected vice-president. Meetings will be held every three months and at the Annual Conference session. The next meeting will be held, April 1, in connection with the Preachers' Meeting. Interesting papers will be read. Wives, widows or daughters of Methodist preachers may become members by applying to the secretary, Mrs. E. O. Thayer, 81 State St., Portland.

**Cornish.**—Extra meetings were held for two weeks following the watch-night services. The congregations were unusually large and much interest was manifested. The pastor is encouraged to look for a revival. Rev. M. B. Greenhalgh has sold out his business into which he entered on account of the illness of his wife's

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father, and would like to enter the work of the ministry again.

**West End, Portland.** — This church is enjoying a revival. The pastor, Rev. C. C. Whidden, has no outside help. On Sunday evening, Jan. 14, twelve were at the altar and several were soundly converted. Better still was the decision of forty of the older children of the Sunday-school to live a Christian life. Extra meetings are being held, and yet larger results are expected.

**Congress St., Portland.** — The Week of Prayer was followed by revival meetings. At nearly every service some one asks for prayers. An unusually large number partook of the Lord's Supper on Sunday evening, Jan. 13. Four persons were received on probation. The Sunday-school and Junior Endeavor Society report increased attendance. The pastor has an efficient corps of workers in all departments.

E. O. T.

## VERMONT CONFERENCE

### St. Johnsbury District

**Cabot** is enjoying a season of refreshing, and a goodly number are turning to the Lord. Pastor Aiken is greatly encouraged, and the people are taking heart. Several are writing absent friends of the gracious work in Cabot. Rev. Geo. E. Kainsberger, of Ohio, a Drew mate of the pastor, has been aiding in the work for some weeks. The Cabot people are planning to re-seat their church in the immediate future.

**Danville** has put a new steel ceiling into the church audience-room — a much-needed improvement. Some generous friends abroad aided in the expense.

**West Danville** is holding special revival meetings during the last ten days, the pastor having with him Mrs. Noble, the gospel singer, who has been with the St. Johnsbury church. The weather has been extreme during a part of the time, but the attendance has been very encouraging on all ordinary evenings. As yet no general move appears.

**Walden** has been specially favored during the last three weeks. Our veteran Conference evangelist, Dr. A. L. Cooper, has been with the church, giving the glad, strong gospel message every evening. It would do any soul good to hear the pastor's confident assertions that such sowing will not want a harvest in the days to come. It is a cause of devout thanksgiving that after more than fifty years of constant and most onerous labors in the Vermont itinerancy, Dr. Cooper is able and ready for service, even in these hard and wintry months, when the storms are fiercest, and the mercury running near 40 degrees below; but he lives in the spring-land all the while. We'll hear of him after a little where they need no sun.

**Greensboro** is to have a county Sunday-school convention, the 26th, with Rev. Geo. L. Story and other well-known workers to take part in the program. This charge is having good work, and has held extra services since the opening of the year. Pastor Ross is much in demand to aid in the work of other charges.

**Evansville** held extra services from the 15th to the 20th, and Dr. Cooper will be there the last of the month when through with his work at Walden.

**Lyndon and Lyndonville.** — Services of special interest have been held, neighboring pastors aiding in the work. Men are turning to God.

**Sheffield** has been moved in the same way, and new ones are coming forward. At the last visit of the presiding elder two came to the communion for the first time under special invitation to begin there the new life, with the pledge thenceforth to follow the Lord.

**Newbury** is continuing special services of a union character since the Week of Prayer, and the outlook is promising.

**West Concord** is having additions on both parts of the charge. The pastor and all well disposed citizens are jubilant over the closing of the hotel in West Concord, which had become the bane of the whole Moose River valley. A joint raid by officers of several outraged communities, on the 18th inst., resulted in a large seizure of liquors and the closing of the premises under our nuisance act.

**Groton and Westville** are pushing, and increase is being made. The season is one of hope.

with much that is no longer hope, but blessed realization.

**Barre** has held a series of union services since the month opened, and good results are reported by the local press.

**Hardwick** is holding extra services, and this field promises to be one of the most fruitful. There has been no scant sowing here, and the sure promise is for an abundant reaping.

**St. Johnsbury.** — A goodly number (twenty or more) have recently pledged for the Lord, and the interest is not yet diminished. Considerable illness among the people just at present somewhat hinders the work.

All over the district a very gracious manifestation of the Spirit is being realized, and God's people are greatly strengthened in their faith.

A fine list of additions to the ranks of our itinerant families is being made just now. Inquire for new boys at the homes of C. W. Morse,

Newport Centre; Geo. C. McDonald, a little west of him; G. W. Manning, Marshfield; and S. G. Lewis, Danville. J. O. S.

### Montpelier District

**Athens.** — The people of this place tendered a reception and purse to Rev. William E. Lang, their former pastor, and his wife, as they were on their wedding trip.

**Barnard.** — Rev. S. P. Fairbanks has baptized and taken on probation 15, as partial results of a revival campaign carried on by himself and Evangelist Walker. Subsequent meetings have been held, and more will be added later. Mr. Fairbanks is also in demand to aid his brethren in evangelistic services.

**Bellows Falls.** — Pastor Lewis and wife gave a largely attended New Year's reception. The charge also observed watch-night services. Superintendent Lord of the city schools has returned with his bride. He is a good working



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addition to the corps of church workers under Mr. Lewis.

**Bethel.**—Our Sunday-school at this place is steadily growing in enrollment and attendance. We are getting quite a constituency in the village, which speaks well for our growth in the minds of the people. Rev. J. Wesley Miller is very efficient in Sunday-school work, also in the conduct of week-night meetings.

**Bethel Gilead.**—Rev. J. W. Miller, of Bethel, who supplies this charge with great acceptance, bravely undertook a watch-night service, alone and unaided by neighboring preachers. One feature of the service was greetings from former pastors and church friends.

**Bethel Lympus.**—In connection with the service on watch-night and the preceding Sunday morning communion service, one young man was converted. Rev. W. F. Hill is now being assisted in special meetings by Rev. Messrs. Fairbanks, Parounagian and Miller.

**East Bethel.**—When it is known that Rev. C. N. Gorse, of Randolph Centre, regularly preaches here, it will be seen that Methodist sermons are regularly delivered at four points in Bethel each Sunday. There is a growing interest at this point, and one has recently been converted. Baptists and Methodists alike mingle in Mr. Gorse's congregations.

**Bondville.**—The frescoing and other interior improvements greatly add to the beauty and attractiveness of this church. In connection with the re-opening, Jan. 13, 2 were baptized and 5 taken on probation. Rev. E. R. Currier and people are hoping for good results from the Johnson meetings soon to be held.

**Brattleboro.**—A most interesting watch-night service was held, 85 remaining until the dawn of the new century. The Epworth League has outgrown its former quarters and been obliged to move into a larger room. Dr. C. G. Wheeler is the newly installed president, and proposes to push things for all they are worth. An old debt on the church has been extinguished. The Y. M. C. A. at this place is of great and growing assistance to the churches and proves to be a feeder to their membership. Miss Millie Martin, our deaconess from White River Junction, is with Pastor Lowe in a successful series of revival meetings.

**Bradford.**—A historical watch-night service of unusual interest was planned and carried out. Among other features was a thrilling recital of Bradford's great contributions to the church universal by Mrs. McDuffee and Mrs. F. E. Doe of our local church, an address on "Our Translated Members" by Class-leader Norcross, a paper on practical church work by Mrs. Webb, wife of the pastor, and an earnest and stirring sermon by Rev. Frank D. Handy, of Newbury. Bradford Methodists have a history during the past century which should inspire them to stand at the head of the procession during the coming cycle.

**Brownsville.**—Among the many pleasant features at the watch-night service here was a sacred concert in connection with the dedication of their new organ. A local paper says that Mr. B. F. Blood, the munificent donor of the Blood Memorial Library of that place, and the generous giver of various sums to the

church for worthy purposes, has crowned his previous gifts to the Methodists of the place by a New Year's donation of a thousand dollars, to be kept as a perpetual fund for the poor of the town. No wonder that Rev. W. H. White and his people feel happy and hopeful.

**Lewiston.**—Pastor M. H. Smith has baptized 2 and taken 3 on probation, in addition to those previously reported. At *Wilder* 3 have been received by letter, and a growing interest attends the Sunday evening League services.

**Montpelier.**—Sixteen more have been taken on probation by Rev. C. O. Judkins. Eight of these come from the junior department of the Sunday-school, the others being older. Eight were baptized at the same time, the whole being a most impressive service and a good testimonial to the value of the steady work being done by Pastor Judkins and his helpers. By the way, here's congratulations to Rev. L. K. Willman, of Waterbury, who has just been married to a sister of Mr. Judkins. May the future of these young people be bright and glad, and one of increasing usefulness in the Lord's work!

**Northfield.**—Our people here united in a union watch-night service. This has been followed up by strictly Methodist meetings, the results of which have not yet come to hand. Rev. A. W. C. Anderson was planning for an aggressive campaign.

**Pittsfield.**—A watch-night service with large and enthusiastic attendance and outside helpers was held here. Rev. M. B. Parounagian is anxious for yet other trophies of the Cross before the year closes.

**Putney.**—The re-opening of the church edifice took place on Wednesday, Jan. 16, Rev. Frank W. Lewis, of Bellows Falls, and the presiding elder preaching the sermons. Excavations have been made underneath the church building and a furnace placed in position; the front portion of the edifice has been partitioned off, so that there is a fine room for prayer-meetings on the lower floor and a good ladies' parlor upstairs, both of these rooms opening into the main auditorium. This last room has been re-furnished with a steel ceiling, new paint and paper, a new carpet, and other furnishings, which make it practically a new room. As the exterior is of brick, and has recently been thoroughly painted, it will be seen that Methodism in Putney, thanks to the untiring pastor, Rev. John H. Bennett, is well fitted with a church edifice. Funds are in hand so that, when the coming fair is held, it is expected the deficiency in the cost of these repairs will be very small, if, indeed, any exists.

**South Londonderry.**—The amount raised in the congregation for missions this year is upwards of four times that paid in the same way last year. Rev. W. A. Evans, who, by his own request, was relieved in his work at *Landgrove* for six weeks by Rev. O. B. Wells, of Weston, is now stronger, and has taken up the full double parish.

**Rochester.**—There have been thirteen conversions on the territory tilled by Rev. E. W. Sharp thus far this year; and he is still winning others to the Lord. Although his parish is a most scattered one, comprising a good part of Rochester and the whole of two other towns, and he has been greatly hindered by sickness and has also had a part of his Conference studies to pursue, Mr. Sharp has made upwards of five hundred pastoral calls, has officiated at seventeen funerals, and has done other work in proportion; and when it is known that he devoted considerable time in the early part of the year to daily labor in the rebuilding of the parsonage then in progress, and that the people say that they never had better sermons than now, the appreciation of his labors will be all the greater.

**South Royalton.**—Rev. J. D. Beeman, who is a veteran campaigner, is holding evangelistic meetings, and some are seeking the Lord. May many more come, and may the people efficiently stay up his hands!

**West Berlin.**—Rev. Edward E. Wells and his parishioners held a successful and very interesting watch-night service, special mention being made in the *News* of the address by our new local preacher there, Mr. Arthur W. Hewitt.

**Weston.**—The pastor reports the revival spirit still continuing and a sound conversion at a recent *ruma* week-night cottage prayer-

meeting. Rev. O. B. Wells has the hearts of the people and is successful in leading them to the Lord.

**Windsor.**—One has been received on probation, 2 from probation, and 1 by letter. Two have also been baptized. A growing religious interest prevails. The new parsonage is rapidly progressing, the plumbing is completed, and the inside wood-work well under way. Downstairs the finish will be of cypress, and there will be hard-wood floors throughout. It will be a great addition to our work there. Rev. W. E. Douglass and people held a profitable watch-night service, and are now holding special meetings. The Sunday-school is on the increase, and Mr. Hale, the efficient superintendent, has just been re-elected. Mrs. A. G. Taylor, the bride of our valued recording steward, is a great addition to the working force of the church. All is prosperous on the charge, and there is a steady upward current.

**Woodstock.**—Seventy Masons attended a special service on Saint John the Evangelist's Day, and listened to an excellent discourse by Pastor Partridge.

**New Year Souvenirs.**—Many of the pastors have issued to their people neat and tasteful

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souvenirs of the passing of the century, and have thus given appropriate and helpful greetings to their parishioners. In many homes these will be preserved.

**Bountiful Santa Claus.**—Reports thus far received show that the preachers on the district have been graciously and generally remembered by their people at Christmas. This is most pleasant, and shows the esteem in which they are held and the value of the work which they have done.

**Wedding Bells.**—On the first day of the new century, exactly as the clock struck twelve noon, Rev. William E. Lang, now of Louisville, N. Y., but late of Athens on this district and Miss Julia A. Kinsman, of Rochester, were married at the home of the bride, the presiding elder and Rev. Edwin W. Sharp, the local pastor, officiating. Many pleasant wishes will go with the twain, and many will be the prayers for their largest success in their field of labor.

RETLAW.

## EAST MAINE CONFERENCE

### Rockland District

**Rockland.**—Pratt Memorial rejoices in new interior attire. Two thousand dollars have been expended with splendid effect in the renovation. The auditorium has been celled and wainscoted, with steel ceiling. The chaste, delicate, beautiful fresco work has changed a dark and forbidding church into one of the most delightful places of worship that can be found. The entrance hall and the vestries have shared in the renewal. The reopening took place Dec. 17. The house was filled to listen to a fine sermon from Dr. J. E. C. Sawyer. Much credit is due the pastor, Rev. L. L. Hanscom, by whose indefatigable endeavor these repairs were brought about. All expenses are provided for. The Epworth League pledged \$100 toward the sum.

**South Thomaston.**—Rev. W. C. Baker finds work enough to do to meet the various calls of this double charge. Mrs. Baker is an enthusiastic and successful superintendent of the Juniors. The value of her work cannot be computed. On a recent Sunday, when the presiding elder was present, more than a dozen of these young people expressed a desire to know Jesus.

**Belfast.**—A stir on temperance lines has been the order recently here. The pastors of the city have been preaching strong and biting discourses upon the laxity of applied law and the criminal indifference of city officials, with good effect. The conscience of the city is being aroused, and it may be hoped the curse of heartless home destroyers may be driven from the city limits. Pastor Edgett has been a nestor in the fight. Strong as the strongest in the pulpit, his sermons have been heard by large congregations, and their sound has gone out into the camp of the enemy, creating consternation.

**Seabrook.**—Christmastide brought joy and delight to the young people especially. A so-called, with a Christmas tree, was held, at which the usual exchange of the compliments of the season took place. The work of the charge is well cared for by Rev. H. W. Norton.

**Washington.**—Rev. E. D. Lane and his excellent wife are still doing a good work on this charge. The work at South Liberty is very promising.

**Union.**—"Harmony, and purpose to do the work of the Lord" seems to be the watchword of our church at Union. Rev. A. L. Nutter cannot fail to attain his heart's desire—a new church—with such a people. Every interest prospers. Mrs. Nutter must share in the credit for prosperity.

**Woolwich.**—The parsonage has not yet been moved, and Rev. F. W. Towle still has to travel eight miles to "the North." A home at Day's Ferry would equalize the work by setting the pastor in the midst of it. The charge enjoys a goodly degree of life. Excellent reports were brought in from Sunday-schools, Epworth League and class-meetings. A flourishing Junior League has been organized very recently. It was the presiding elder's privilege to address the Juniors, and it has not been ours to look into the faces of a finer company of young people. They promise much for the future of the church. Let every pastor make a specialty of his Juniors.

**Georgetown and Arrowsic.**—Pastor C. F. Smith is tireless in his labors. Special services

are being held at Georgetown, and interest is increasing. Good must come of these faithful endeavors. Good reports were brought in from the Sunday-schools. Some important repairs on church property have been made.

**Southport.**—Here is a genial clime even in the midst of frozen roads and hard storms and the roar of tempestuous seas—for the people's hearts are warm. Here you find "hospitality without veneer"—a peculiarity of East Maine people. All are interested in the church. There is talk of taking down the present building, which is very much too large, and erecting one more nearly fitted to the needs of the island. Rev. C. F. Butterfield finds a royal people to labor with.

**Boothbay Harbor.**—Rev. H. L. Williams is still urging on the work here, with many tokens of success. This is one of our best appointments. Good preaching, good singing, faithful and assiduous pastoral labors, are highly appreciated, and will assure a large, earnest and interested attendance at all services.

**Dresden.**—Calling upon the pastor, Rev. T. A. Hodgdon, recently, as we were on an elderly trip about the district, we learned that during the recent special services at South Dresden 54 persons were converted. On Jan. 8, 32 were baptized and received on probation, and "there are more to follow." Praise God! Would that such an outbreak might occur on every charge! But at various points our God is working gloriously. Souls are yet "coming to the Cross" at South Dresden.

**East Pittston.**—The church revival that began early in the summer still obtains, and some have been brought into the fold as a result of the earnest purpose and zeal manifested by the membership under the contagious leadership of Pastor L. L. Harris.

**Sheepscot.**—The work at Sheepscot is still most encouraging. Every interest is cared for, and numbers are being added to the church. But Rev. A. E. Morris is in great affliction. Mrs. Morris has been obliged to leave home for rest preparatory to entering the hospital for serious surgical treatment. The daughters have been sent to homes for the winter. The boys are with our brother at Sheepscot, but the home is broken up. Brethren, write him a word of cheer! Let us continually ask our Father for His blessing upon His servant, and that Mrs. Morris may be graciously restored.

**Christmas and New Year's.**—Nearly all the churches observed the Christmas time with appropriate services and the beautiful exchange of sentiment and gifts. Pastors and their wives were well remembered by their kind and loving people. By these tokens, too, we know the Gospel leaven is working in the earth. Only the spirit of the Christ will cause men to think of "the other man." And the preachers of Rockland District thought of their presiding elder and prepared a surprise for him, in the form of a splendid fur coat, that he might get in out of the cold when Boreas would be fanning Rockland District furiously with a zero breeze. Many, many thanks, my dear brethren!

New Year's was quite generally greeted by

watch-night services. Good reports come from them. At Sheepscot two souls were converted. Brothers, let us press the battle especially from



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now on. Three months more, and we must come up to Conference with our annual reports.  
T. F. J.

## NEW ENGLAND CONFERENCE

### Boston District

**Bethany, Roslindale.**—At the fourth quarterly conference, Jan. 22, the return of Rev. A. H. Nazarian for the fifth year was requested by a unanimous and hearty vote of the official board.

**Whittinsville.**—The "Gospel Ten" were with this church, Jan. 25-27. The pastor, Rev. W. M. Cassidy, official members and people would emphasize all that has been said of the work of these brethren. With rare skill they helped some fifty persons to enter the service of the Master. Careful preparation had been made for the coming of the "Ten" by special and neighborhood meetings. The work, which has been of great encouragement to the church, will be continued.

**Upton.**—Sunday, Jan. 20, was another memorable day in the history of this little country church, Rev. W. M. Crawford, pastor. One was received by letter into full membership, 5 were baptized, and 11 received on probation—all adults. Several other prospective probationers were detained by sickness and other causes. One hundred and twelve partook of the sacrament of the Lord's Supper. The new probationers are part of the fruit of special revival meetings which began on Dec. 30 and closed on Jan. 13. Rev. E. L. Mills, of West Somerville, a student in Boston University School of Theology, conducted this series of evangelistic meetings. Under his preaching 19 were converted and 26 reclaimed. In some respects the work exceeded anything previous. Church members who had been in a backslidden condition for half a century were reclaimed, families were reconciled, old grudges settled, and hatchets buried.

### Cambridge District

**St. Paul's, Lowell.**—The fourth quarterly conference reports showed every society in the church prosperous, bills all paid, and money in treasury. The church treasury has funds sufficient to pay all bills to date, and the expenses of the future year all met to within \$50, and this will be more than covered within a few days. During the last quarter 15 members were received on probation and 27 in full. During the present pastorate deficits and debts have all been paid off, finances established on a sound and paying basis, and 157 converted (103 of these being received on probation, 117 in full by profession and by letter), and this without outside evangelists. A very happy state of peace and harmony prevails in all the work of the church. Rev. L. W. Staples, the pastor, believing that a three years' limit is best for this church, requested a change at the coming Conference.

### Lynn District

**Tapleyville.**—The fourth quarterly conference was held Monday evening, Jan. 21, Dr. Thorndike presiding. Reports of various committees showed the church to be in good condition. The treasurer's report showed all bills paid to date, and pledges to meet balance due for the year. Rev. H. B. King stated that about \$600 has been raised above the current expenses, \$411 of this being paid on old bills. As the pastor had signified his purpose to remove to another field of labor in the spring, the conference adopted a resolution appreciative of Mr. King's faithful labors during the three years of his pastorate.

**Centre Church, Malden.**—This church held a union watch-night service with the people of the First Congregational Church. The meeting was held in Centre Church vestries. Over four hundred remained until the coming in of the new century. Recently the final debt of \$2,000 on the church property has been paid, so that the church is now wholly free from debt. By the will of the late Miss Mary C. Waitt the trustees of the church have been left \$2,000—income to be used for several specified objects. Miss Waitt was a faithful and honored member of the church for more than sixty years. There is a good religious interest. At the January communion 19 united with the membership—6 by letter, 3 in full, and 10 on probation. The recent special services have resulted in the quickening of the church and in the conversion of a goodly number. The church is having most steady and solid prosperity under Rev. E. H. Hughes. W.

## Boston Methodist Social Union

The first meeting of the Boston Methodist Social Union for 1901 was held at the American House on Monday evening. Nearly 350 prominent Methodists gathered to consider the interests of the Deaconess Work in New England, emphasizing especially the new Deaconess Hospital. A reception was held in the hotel parlors before the dinner, at which President and Mrs. Avery L. Rand of the Union, Dr. and Mrs. Maurice H. Richardson, Dr. Joel E. Goldthwait, Miss Mary E. Lunn, superintendent of the Deaconess Hospital, and Misses Wiles, Todd, Frieleds and Fisk, deaconesses, received. At the conclusion of the reception the members, ladies and friends, proceeded to the banquet hall, where, after joining heartily in the doxology, grace was invoked by Dr. W. T. Perrin, presiding elder of Boston District.

At the guests' table were the following: Presi-



REV. S. P. CADMAN, D.

dent and Mrs. Rand, Dr. S. Parkes Cadman and little daughter, Dr. and Mrs. Maurice H. Richardson, Dr. Joel E. Goldthwait, Dr. C. C. Bragdon, Dr. and Mrs. W. T. Perrin, Dr. and Mrs. T. C. Watkins, Dr. C. D. Hillis, Miss Mary E. Lunn, superintendent of Deaconess Hospital; Miss Elizabeth Wiles, superintendent of N. E. Training School; Miss J. S. Fisk, superintendent of Deaconess Home, Boston; Miss Margaret Todd, superintendent of Deaconess Home, Providence; Mrs. Frieleds, superintendent of Deaconess Home, Fall River. Seated in the various parts of the spacious dining hall were the following members of the Deaconess Corporation and Conference visitors: Rev. and Mrs. C. W. Dockrill, Manchester N. H.; Rev. A. W. Pottle, South Paris, Me.; Rev. and Mrs. George H. Clarke, Lowell; Rev. J. F. Cooper, Taunton; Rev. Edwin Hitchcock, Haverhill; Rev. Charles H. Farnsworth, Lawrence; Rev. G. E. Brightman, East Whitman; Miss M. Ella Stewart, Providence, R. I.; Mrs. Leonard; H. E. Miller, North Searsport, Me.

President Rand made a very pleasant impression at this his first meeting, and won much praise for the fitting words which he spoke and the clear conception of his duties as presiding officer.

After the banquet all united in two verses of "Hark, the voice of Jesus calling," printed on the menu, and Rev. Dr. C. D. Hillis offered prayer. President Rand then said: Brethren and Sisters: You will find my text on the front face of the menu—"Boston Methodist Social Union." I do not intend to preach from it. I leave it with you. May you take it in, every word, for each is full of meaning. Let us remember that "Union" is what we stand for. Thus shall we have a successful year. I gladly welcome our guests here tonight—our brother from New York, these busy physicians, the members of the deaconess corporation, and these our deaconesses, who carry the spirit of Christ to the lives of the needy. Mr. H. H. Dunn, with his accustomed liberality, has again provided to entertain the Theological School at the next meeting, when the speaker will be Chancellor J. R. Day, of Syracuse University—

a New England man who comes back to his own, and whom we always delight to hear.

The secretary's report was read and approved, and a short business session was held. It was voted to make an initiation fee of \$3, and the dues were increased for the year from \$6 to \$7.50.

In introducing the speakers, Mr. Rand said: There is one profession in whose hands we all are at some time in our lives. The word "doctor" has endeared itself to the heart in many ways. We all have a beloved physician, one to whom we go in sickness and health. His heart is ever open to sympathize and to respond to our call at any time, day or night. We surrender to him our wives, husbands and children. We may feel highly honored that we have two of these physicians with us tonight to speak on the deaconess movement, which is in closest connection between the people and the church. They know what we have done in our Deaconess Hospital. I have great pleasure in introducing to you the leading surgeon of New England, Dr. Maurice H. Richardson.

Dr. Richardson said, in part: Our profession is one of deeds, not words. I have been impressed time and again that patients should submit to us with so little knowledge of what they are to undergo; it implies great confidence. This makes it doubly our care to honor such confidence. A clergyman is always of great assistance to us, a good backer. I was asked to say a word about the Deaconess Hospital. I became acquainted with it by accident through Dr. Edward Reynolds. From that time to this I have been harassed by the fact that I could not get beds enough. There have been many times when I and my assistants could fill all the beds there, but it is so full that it is well-nigh impossible. The work done by nurses and superintendent is of the highest order. The success of a surgeon's work is often dependent on the work of nurses. This has been of the highest order in this Hospital. The patients always refer to it in the warmest terms. They speak of the care as though they had felt thoroughly at home. No matter how good a hospital may be—and we have in Bos-

## FREE SPECIAL TREATMENT For Throat and Lung Disease

DEAR EDITOR: Last month you kindly printed my offer to send a free trial treatment of "Sana-Cera" to any of your readers who might be suffering with Catarrh, Bronchitis, Asthma, Consumption, or any ailment of the Ear, Nose, Throat or Lungs, and I am much gratified to report that a number have sent me their names and P. O. addresses and are now using the medicines. Please repeat to your readers that I don't ask one cent from any sufferer to prove that I can cure the worst, deep-seated cases of the above diseases. By this offer your readers have everything to gain and nothing to lose. Address Dr. Marshal Beaty, 202 W. 9th St., Cincinnati, Ohio. I will mail a special trial treatment absolutely free, to all who mention the name of the ZION'S HERALD.

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I want good company for the vacation period. At Mere Point, Maine, are 16 very desirable lots for summer cottages fronting south on Casco Bay. Fine views, elevated land, cleared, sea bathing, clams and fish ten minutes' walk, perfect quiet, stage and grocer wagon from Brunswick each day, summer post-office half mile. Daily steamer from Portland. Take Portland steamer from Boston, reach Portland the next morning, enjoy a steamer sail on this in comparable bay, and arrive at Mere Point in two hours. This is an ideal opportunity. Lots, 50x100—5,000 sq. feet, 1 ct. a sq. foot. If you want real rest in your old clothes, write for further particulars.

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tion as good as any in the world—the homelike feeling is a great aid to recovery. Sick people have many complaints, and they find fault with all hospitals, but they complain as little of this as of any. They are so well pleased that they wish to go back again, which is the greatest of compliments. The great need is lack of beds. A hospital of ten times the size could easily be kept full. There has been in the last twenty years an immense increase in improvements of medicine and surgery. Even now there are ten patients for every hospital bed in this city. There are many cases of suffering which cannot be taken into any hospital. Take the field of acute surgery in which patients can come and go in one or two weeks. This hospital would accommodate a large number, but there are not beds enough in all the hospitals for this class of cases alone. I am much pleased to know that it is planned to enlarge this Hospital. The new location is a good one, and the outlook fine; but no matter how much you raise, you cannot keep up with the demand for this sort of hospital accommodation.

President Rand then read the following very expressive letter from Dr. Edward Reynolds:

Boston, January 28, 1901.

DEAR MR. RAND: I am sorry to say that I have been laid up in bed for a week, and shall be unable to attend the meeting tonight. I should have written to you earlier, but that I fully expected to have been about today and meant to have made it possible to come to you, if I did nothing else. I now feel sure that it would be unwise for me to do so. I especially regret losing the opportunity of addressing your Union, because I feel so strongly the value of the Deaconess Hospital work, and should have been glad of the opportunity of attempting to impress on others my belief that a very large and vacant field of important work is lying expectant and waiting for the extension of this particular Hospital. There is a large class in this community, especially of women, whose origin has made the refinements of life as valuable as its necessities, but whose circumstances keep them always so close to the line of absolute poverty, that when illness comes they sink below the surface. There are today in Boston thousands of these refined, educated, poverty-stricken women, semi-invalids, struggling to work in despite of pain and illness, barely able to keep body and soul together and sinking year by year more and more hopelessly into the poverty which crushes out all that is best in them, who are perfectly capable of being helped to health and happiness if they could be gotten hold of. There are many circumstances in which such women would rather endure all the hopelessness of their situation, than to submit themselves to the great public hospitals. They can be helped only by the combination of individual and personal care, with good hospital accommodations and medical skill. On this great field the visiting deaconesses are taking a hold which, in my judgment, is unequalled by the work of any other organization. There is indeed in this great city no other society which is devoting itself, or is so fitted to devote itself, to this work. There are many of us in the medical profession who would gladly lend our efforts to help if the opportunities could be provided on an adequate scale. A great chance for these women is opening out, if the money for carrying on the hospital work on an adequate scale can be provided.

I am so deeply interested in the effort, that I had looked forward with much eagerness to the opportunity of contributing my mite toward interesting your people in supplying the means for filling what seems to me the greatest need in Boston's organized charities today, and am greatly disappointed at not being able to be with you to make the acquaintance of more of your members, and urge the appeal personally as well as generally. Should any further opportunity offer, I trust that you will not hesitate to use me, and I shall always be delighted to respond to the best of my ability. With much regret,

Yours very truly,  
EDWARD REYNOLDS.

President Rand, in introducing Dr. Goldthwait, said: "I have been told that one of these physicians said to a patient, 'You can't get into the best hospital, for it is always full—the Deaconess Hospital.' I have pleasure in introducing Dr. J. E. Goldthwait, one of the best all-round physicians in Boston."

Dr. Goldthwait said: I am not an all-round physician, but I am glad to be here to add my testimony to the excellence of the Deaconess Hospital. We have here in Boston several large hospitals, in which magnificent work is being done all the time. There is a place for the small hospital. Certain cases cannot be as well treated in the great hospitals. The chronic case cannot be so well looked after there. The Deaconess Hospital, with its possibility of personal acquaintance, can do work for the chronic case which the great hospital cannot do. The

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amount of painstaking care which can be given in the small hospital is almost impossible in the larger hospital. I should not improve my opportunity if I did not express my appreciation of the work carried on by Miss Lunn and her associates, which is certainly entitled to the highest commendation.

President Rand: The subject of the evening is "Deaconess Work," of which the Hospital is a part. In looking for a speaker, one man seemed best fitted to speak to us on this subject, and that was Dr. Cadman.

Dr. Cadman said, in part: In coming to Boston I am coming to a centre of intellectual power. When we reach the position under Christ which He intends, we shall thank God for Boston's intellectual stimulus. Methodism has claims of an intellectual nature which you must uphold. Time has been very merciful to the fundamental doctrines which underlie all Methodism. Methodism is a good training for preaching in any pulpit. There is a future for Methodism in New England as long as it has Zion's HERALD, which is comprehensive, wide-awake, and progressive, and which I always read with profit. You are to be congratulated on having a paper that doesn't fear to be disturbed when disturbance means correction. Another aid to Methodism in New England is Boston University, which you must sustain.

God is nearer to man than ever before. This is apparent to all except those who are the "chief mourners at the bier of time." Our conception of God fifty years ago was not so pure and spiritual as it is today. Some things have suffered wreck, and truths which enabled men to live and overcome, are entitled to some reverence. We are now nearer to each other because nearer to God. We have to build up a new spiritual and moral commonwealth, based on the teaching of the Sermon on the Mount. We dare not look upon the ethics of Christ's new kingdom without saying yea. Social conditions must be based on spiritual ideals. Christ has given us the best and purest conceptions of fatherhood, motherhood and brotherhood. In living out these ideals of Christ the kingdom of God is to come on this earth. We must build up society on spiritual ideas, and they must be ideas. The Roman Church gives wise heed to certain great sources of power, which we have omitted. It has always been ready to rescue childhood, and has immense advantage in this position. We cannot maintain Methodism by the mourners' bench alone. The life of God in the heart of man has more than one way of manifestation. Bishop Butler made John Wesley possible. The Deaconess Movement is the manifestation of a deeper Christlike life in man. Susannah Wesley was the first and greatest deaconess. She raised up two sons, whose power has gone to the ends of the world. In this renaissance of the teaching and life of Jesus the principles of religion have gone deeper than ever before. It has inspired an unceasing aspiration to establish a Christianity with myriad hands to bring help to the poor and needy. There is an apologetic value in applied Christianity. We ought to give hospitals and almshouses to China and India rather than to force Christianity upon them with the gatling-gun. Those people abroad have had great grievances. If we are to conquer those lands for Christ, we must take Christ in every way, by deaconess, teacher, and medical missionary. There is coming a time of greater trial and test to our Christian faith. We have not settled what is the nature of God's gift to men in the Bible. This dispute on this subject will soon fade out in the effort which we must make to show the supremacy of Christianity in life and deed over Buddhism, Mohammedanism and Confucianism. You must not think these religions are dead. When this tremendous struggle comes we shall need every deaconess, hospital, and medical missionary we have. God speed the hospital! How about the deaconesses? We have the girl graduate. What is she going to do with her training and education? The Queen of England obtained a might and honor which she could have had only because she was a woman. This shows the power of Christian womanhood. The deaconess movement is the incarnation of the Sermon on the Mount in woman's soul. We must insist that the deaconess shall have an individuality of her own. We want no exalted, pale-faced, unnatural, sombre-clad woman walking our streets as a Methodist deaconess. He hoped for Methodism every blessing that is in the treasure-house of God.

The benediction was pronounced by Rev. E. H. Hughes.

#### For Over F

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## CHURCH REGISTER

### HERALD CALENDAR

Concord Dist. Pr. Mtg. at Suncook,	Feb. 4, 5
Manchester Dist. Min. Asso. at Marlboro,	
N. H.,	Feb. 5, 6
Providence Dist. Min. Asso. at Pawtucket First Church,	Feb. 18, 19
Dover Dist. Pr. Mtg. at Haverhill St. Church, Lawrence,	Feb. 25, 26

BOSTON PREACHERS' MEETING. — Next Monday the Meeting will be addressed by Rev. Rockwell Clancy, D. D., of North India.

The best protection against fevers, pneumonia, diphtheria, etc., is in building up the system with Hood's Sarsaparilla.

W. F. M. S. — Rev. Rockwell Clancy, of Allahabad India, so well known through his extended famine relief work, will be in New England from Feb. 3 to 17. Pastors and auxiliaries desiring his services should apply promptly to Miss Clementina Butler, Newton Centre, Mass. Telephone, Newton Highlands, 157-6.

THE BOSTON STUDENT VOLUNTEER LEAGUE FOR FOREIGN MISSIONS holds its annual rally on Friday, Feb. 22, at the First Methodist Church, Temple Street. Three sessions are to be held, morning, afternoon, and evening. Dinner may be obtained at the church. The League most cordially invites all young people of Boston and vicinity, and promises them a most interesting list of subjects and speakers at every session.

SUSAN EDGAR ABBOTT, Cor. Sec.

W. H. M. S. — The regular monthly board meeting of the New England Conference Woman's Home Missionary Society will be held in the vestry of the Bromfield St. Church, Monday, Feb. 4, at 2 o'clock.

Mrs. JOHN GALBRAITH, Rec. Sec.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. Send for circulars, free.

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## CONSUMPTION



## OBITUARIES

I have no moan to make,  
No bitter tears to shed;  
No heart that for rebellious grief  
Will not be comforted.

There is no friend of mine  
Laid in the earth to sleep,—  
No grave so green or heaped afresh  
By which I stand and weep.

Though some, whose presence once  
Sweet comfort round me shed,  
Here in the body walk no more  
The way that I must tread.

Not they, but what they wore  
Went to the house of fear,—  
They were the incorruptible,  
They left corruption here.

The veil of flesh that hid  
Is softly drawn aside,  
More clearly I behold them now  
Than those who never died.

Who died! what means that word,  
Of men so much abhorred?  
Caught up in clouds of heaven to be  
Forever with the Lord.

— Phoebe Cary.

**Junkins.**—Hon. George S. Junkins was born in North Berwick, Me., May 10, 1846, and died at his home in Lawrence, Mass., Nov. 12, 1900, aged 54 years, 6 months.

His decease came after only two days of illness, hence it was a surprise to all. When on the afternoon of the day of his death the report spread through the city that ex-Mayor Junkins was dead, it caused genuine sorrow everywhere. He was so genial, so sincerely and unaffectedly a friend and well-wisher to all, that the heartiest expressions of regret at his decease were heard in all circles.

Mr. Junkins had lived for thirty-three years in Lawrence, and for the most of that time was an ardent friend and faithful member of the First Methodist Episcopal Church. He cherished, as among the pleasantest recollections of his life, his kindly welcome by the people of First Church when, as a young man, and alone, he began to attend its services. After a little time he was converted, while Rev. D. C. Knowles, D. D., was pastor. He made an excellent church official, was constant at the social meetings, and cheerfully bore his part, and more, of the burdens incident to the management and support of a church. His was a genuine Christian experience and an earnest devotion of time and means to the work of Christ's cause. An incident that occurred the day before the funeral indicated how general was the feeling of loss by the people of Lawrence. A Chinaman called, and, trying to express his sorrow for the loss of one who had been always kind to a poor foreigner, asked if he might see the face of Mr. Junkins. Returning from the room where alone he had looked upon the dead face, he was seen to wipe his eyes more than once as he walked away from the house. Mr. Junkins had a natural love for botany, and became so proficient through devotion of spare hours to the study of flowers and plants that he was considered an authority whom many were glad to consult. The beautiful in God's works appealed to his reverent and adoring spirit.

Mr. Junkins married Miss Josephine M. McDuffee, and three daughters have blessed a home which was ideal in affection, in its delightful social life and Christian spirit. He was chosen mayor of Lawrence in 1896, and re-elected in 1897. Mrs. Junkins, three daughters and a brother survive him.

The obsequies were conducted by his pastor, Rev. F. C. Rogers, assisted by Rev. Dr. D. C. Knowles. F. C. R.

**French.**—Sarah Francis Kidder, wife of Captain Moses French, died at Solon, Me., Oct. 30, 1900, aged 75 years.

She was born of godly parents, Isaac and Sarah Kidder, at Norridgewock, Me., Aug. 26, 1825. At the early age of fourteen she was converted and joined the Methodist Episcopal Church. When twenty years old she married Moses French, of Solon, and was his true helpmate for fifty-five years. Her life was one of unrelenting toil and loving ministrations in neighborhood, church and home. She carried the interests of her neighbors' homes on her heart, and in times of sickness and death many of these homes shared her loving ministrations and tender sympathy.

After her marriage she united with the Methodist Episcopal Church at Solon, of which her husband was a member, and was a faithful and consistent member until translated to the church triumphant. In the Sunday-school, in the Ladies' Aid Society, in class and prayer-meeting, she gave helpful, loving service. She was pre-eminently a home-maker. Here she toiled, sacrificed, ministered, loved, until the silver cord broke. Her own father and mother were given shelter and evening-time rest in her home; and the three little orphaned daughters of her husband's brother found a place in her heart, sharing with her own children equally in all the privileges of the home.

Early last October, with her husband, she visited her absent children, including those of her husband's brother. Symptoms of heart trouble admonished her the end of life was near. All preparation for winter and for the comfort of Mr. French was carefully made. She was at church on Sunday, and Monday, Oct. 29, attended, with her husband's aid, to the usual home duties. At her request Mr. French went to Skowhegan late on the afternoon of Monday. She got supper for her son, kissed the grandchildren good-night, sat by her fireside and knit awhile in the evening, laid down her work, placed her glasses beside it, talked awhile with her Heavenly Father, lay down to sleep, and before the morning dawned had quietly entered into rest. W. F. B.

**Tucker.**—On the last day of the century, at the home of her only brother, William R. Mathews, at Lincolnville Beach, Me., Mrs. Olive S. Tucker, of Belfast, Me., passed over to join the host triumphant. She was born in Lincolnville, July 28, 1827.

Mrs. Tucker's parents, James and Olive (Bussey) Mathews, were among the leading citizens in the town. Early in life she professed faith in Christ and united with the Free Baptist Church. On May Day, 1851, she was joined in wedlock with Jacob D. Tucker. Their only child, James D., survives them. In 1861 they moved to Belfast, where they resided four years, at the close of which they returned to Lincolnville, but later moved again to Belfast, where they located permanently. Mr. Tucker was a prominent and highly-esteemed citizen of Waldo County. His decease occurred in 1892.

For many years Mrs. Tucker was a faithful attendant at the services of the Methodist Church, in which she was deeply interested. From early youth she attended and greatly enjoyed the services at the Northport camp-ground, earnestly participating in the devotional meetings and especially in the songs of praise. She resided in her pleasant home until last August, when her only brother, enfeebled by old age, required her care. As an affectionate sister, she went and cared for him until stricken down by the brief sickness which terminated her work of love.

On the third day of January her funeral services were conducted in her brother's home by her former pastor, Rev. G. G. Winslow, of Belfast. Sadly will she be missed by a large circle of friends. W.

**Sargent.**—John Ray Sargent was born in St. Albans, Vt., March 22, 1875, and died in Franklin Falls, N. H., Dec. 28, 1900.

Seldom has a community been so moved with sadness as when it was reported that Ray Sargent, as he was familiarly called, was dead. He was at church on the Sabbath, but went out during the service saying that he was not feeling well. On Monday morning he was at his place in the bank for an hour, but returned home. A physician was called. Appendicitis had laid its deadly hand upon him. Expert surgeons were called. They did their best under unpromising symptoms, and bled his

strength up until Friday, when recuperating force gave way. He lingered until eventide, and then was not, for God had taken him.

Mr. Sargent belonged in the first class of Christian young men. His conversion to God was thorough. In due time he was baptized, and in 1894 was received into full connection with the Methodist Episcopal Church of Franklin Falls. He was endowed with great business abilities, which, being included in his Christian consecration, were used for the church and for the building up of its financial interests. Loyalty and integrity marked his life, his employers and his business associates being judges. He dared to do right, and could not be swerved from it. He was just the man to lead in Y. M. C. A. work, which he did. His was a noble example which young men might safely follow. Such a young man it was hard to part with here, but heaven is richer. The sudden taking away of this faithful brother made a saving impression upon many, especially his Sunday-school class of young ladies, resulting in a covenant to Christian living by nearly all.

Oct. 16, he was married to Miss Edith Eaton, daughter of Rev. C. E. Eaton. Ten weeks, and the shadow of death left her alone in the newly-made home; yet not alone, for the Master was with her still. A father and mother are among the mourning ones of earth, who have in this providence another treasure in heaven.

By reason of the illness of his pastor, the funeral services held in the church were conducted by Mr. Sargent's close friend, Rev. Roger E. Thompson, assisted by Rev. D. C. Knowles, D. D., and Rev. F. H. Morgan. By request, favorite hymns were read, not sung. A multi-

## The Army of Health

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tude in tears gazed lovingly upon the pale face, the lid was closed, and all that was mortal of this choice young man was borne to the "silent city" of Franklin, to await the trumpet-call of the resurrection morning.

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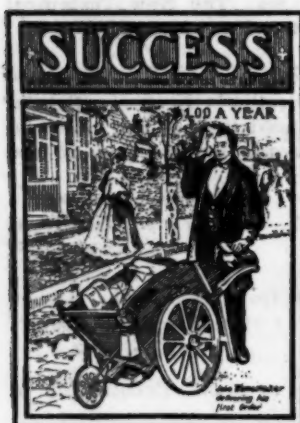
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